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DEVOTED TO UNITARIAN CHRISTIANITY SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

WHAT IS CHRISTIAN SANCTIFICATION, AND WHAT DOCTRINES PRODUCE IT?

Christian sanctification,—what does it imply? A great deal more than many seem aware of. Christianity, because of its abuses, has seldom done all it was designed to accomplish for the human soul. Did I not presume much of my readers, I should not venture to state to them my views on this topic. For I should expect only to be thought extravagant. There are persons who cannot go along with the advocates of the pure gospel, when they discourse of its spiritual efficacy. The reason is, they do not know what this efficacy is. They understand it no more than the deaf man apprehends the nature of sounds, or the blind man that of colors. Explain to them the use sometimes made of religion, in regard to ecclesiastical domination, clerical management, laical bondage to forms and ceremonies, the aggrandizement of sects, and the like, and they will indeed confess that it is not altogether an impotent agent in the world; for then you point out its bearing on what they are conversant with. But tell them of its power to enlarge, elevate, liberalize, and adorn the mind; to quicken, purify, expand, and refine the heart; to chasten, dignify, and polish the manners; to strengthen and brighten the chain of friendship; to enhance the delights of social intercourse; speak to them of these effects of religion, and you receive back no assenting response. They do not understand you. You might as well talk to them in an unknown tongue. No corresponding thoughts and emotions are awakened within them. It is like describing a beautiful picture to one who knows nothing of painting; like pointing out the excellencies of a master piece of sculpture to a man from the woods. Yes, for it is with religion as with every thing else; there must be a preparation of mind and heart, derived from actual experience of its spiritual efficacy, before any one can fully enter into and appreciate all that it is and has the power to do for the soul. Do I address any who have not this preparation? I hope not. If, however, I do, I cannot expect them to take the least interest in these pages. But, I repeat it, I hope not. At any rate, let me presume that the true spirit of the gospel has so pervaded the hearts of my readers, that they will find in themselves something in unison with the few suggestions I have to offer on the subject of Christian sanctification.

What then is it? It is the religion of the Son of God enthroned within the human breast and ruling the whole man. It is the presence and operation of divine truth in the mind, throwing a pure and bright illumination through all the chambers of the soul; exciting every dormant power and putting it to its appropriate work; taking off the imagination from unhallowed reveries, for the nobler employment of multiplying and combining images of all possible excellence; tasking the reasoning faculty in those processes of induction by which divine perfections and human duties are inferred from the developements of nature, from the events of providence, and from the disclosures of revelation; bending the will into accordance with God's purposes and man's interests; quickening the sensibilities of conscience, enlarging its vision, and clothing its judgments with paramount authority. It is, too, the presence and operation of divine love in the heart, expelling all impurities of feeling and sentiment; chastening down and directing the passions in their legitimate channels; drawing the soul into the closest intimacy with God; increasing the number and strength of the ties that bind man to his brother man; creating the strongest dread of whatever is mean and vicious; and awakening the most intense desire of every thing that is pure, honorable, generous, and worthy of immortal beings. It is, moreover, the presence and operation of a practical principle of holiness in the soul, that will not allow the Christian to rest satisfied with anything short of the best attainments in virtue, that gives his views a lofty aim, leads him to try himself by a high standard of excellence, and prompts him every day to make some new accessions of moral strength and worth to his character.

Such, as I understand it, is Christian sanctification. And now what are the doctrines chiefly influential in producing so great and glorious results? Is it those about which the sects are perpetually contending? I think not. It is rather such as the few, simple, sublime, and generally received truths taught by Jesus Christ concerning God's unchangeable paternity, and man's eternal accountableness. It is such as these, which, after all that polemics say about the surpassing worth of their own peculiarities, do actually, under Providence, constitute the principal means of sanctification. Would any see and feel how true this remark is? Let them study themselves; let them study others; they will then learn how little most of the disputable and disputed dogmas have to do in producing the character and satisfactions of Christian holiness, and how much in these respects, is owing to those great and obvious principles of the gospel, which are common to all classes of its professors. Strike from men's minds every thing they have been accustomed to believe of native and total depravity, of three equal and distinct persons in the Godhead, of unconditional election, reprobation, and the like, and in what would their piety, and virtue, and happiness, in the least degree suffer? In nothing. But so no one will deem of the simple and universally aknowledged truths, taught by Jesus, respecting God's purposes and paternal character, and man's duties and immortal nature. I fear not for any one's sanctification, who yields to the sway of a religion containing these. Why should I? How often have I witnessed its power to ennoble the mind, to purify the heart, to prompt to high attainments; and this, too, not only in one class of individuals, but in every grade of life. Yes, I have seen how this religion, disparaged as it sometimes is, for its reasonableness and simplicity, can lift from the dust the sons of penury and oppression, and breathe into them the spirit of a high minded virtue that will hope and will toil for better things; how, too, it can keep down the ambitious aspirations of those upon whom fortune smiles, and save them from the horrid excesses to which unlimited power, unbounded wealth, and exalted rank so often give occasion. And when I have asked myself what it was which produced such effects, I have always been forced to the conclusion that it was chiefly the few, obvious, and great truths of the gospel respecting the Divine character and will, and respecting the future destination of mankind, which occur on almost every page of the New Covenant, and are professed by nearly every Christian denomination. And so with regard to all the beneficial results of Christianity. Does it incite any one to generous deeds for his associates, his country, the world? it is by reminding him that there are eyes, not only on earth, but in heaven, anxiously bent upon him to see how he shall act his part, and that the recollections of all he does nobly here will live in his memory to bless him forever. Does it endue any soul with a zeal that nothing can quench, and with a strength that nothing can prostrate in the pursuit of moral and intellectual good? it is by the revelations it makes of the Father's will, and by the assurance it gives, that all the habits of thought and feeling, and all the acquisitions of mind and heart which the good man makes on earth, will accompany him beyond the grave, and shed their influences on his condition through endless ages.

A WORD ON MIRACLES.

Miracle holds its place in every honest explanation of the external evidences of Christianity: and I think the same is true of the internal evidence.

With regard to this branch of the argument, various and vague impressions are prevailing which seem to me to possess no weight whatever, as furnishing substantive proof. They may be useful preliminaries or auxiliaries to conviction, but they are not its foundations. Such are the ideas that are entertained of the moral charm and beauty of the Scriptures, or of their adaptation to human wants,—not to mention those enthusiasts, who profess to have a secret and intuitive perception of the divinity of those writings. But, granting the singular moral beauty and charm of the Scriptures, I see not how it constitutes proof. Suppose that a person had never heard of a revelation, and, seeking light and rest for his mind, were to take up some of the writings of Fenelon. Would he not feel the same kind of impression? Would he not be charmed with their beauty, and their adaptation to his necessities, and say, 'This is just what I wanted; this must be the truth of God.' And would he not very justly say this? What, then, would be the distinction between the writings of Fenelon and the records of inspiration? There is a difference between truth and revealed truth. A thing may be true, whether it is revealed or not: nay, it must be true independently of that consideration. But, is it revealed to be true? is the question; and that question is overlooked in this view of the internal evidences. So in the writings of the 'divine Plato' the reader will be amazed and charmed with the elevation, the exquisite moral discrimination and beauty of some of his thoughts; but will this prove that they are inspired? Indeed, it must be confessed, I think, that there is not one moral precept of the New Testament, but it may be found in the old heathen philosopher.

The only valid internal evidence which the New Testament contains of being a revelation, is found in the proposition, that these writings possess altogether a character, for which nothing but special, divine illumination can account. If some rustic youth should come to you with Newton's Principia in his hand, and satisfy you that he was its author, the fact would not be more astonishing, than it is that the fishermen of Galilee should have produced such a book as the New Testament. The character of Jesus is itself a moral miracle. This is evidence: and it will be more and more convincing, as we more and more clearly understand the nature of moral phenomena, the power of moral prejudice, and the difficulty of moral progress.

Still, then, I find miracle in every species of satisfactory and substantive proof. And now I would ask, if there is any conceivable and sufficient evidence of revelation, but miracles? Suppose a man to stand before you and to say, 'I am the bearer of a special communication from God.' What would you—what must you ask of him, as the credentials of his mission? His air might be noble, his doctrine excellent, his speech divine. His communication might thrill you with awe, or with rapture. Would that satisfy you? If you were an enthusiast, it might; but if you were a philosopher, I am sure it would not. He might tell you things which above all things you wished to know. He might tell you, as Swedenborg has professed to do, of the very state of the blest who have departed from you, and of your own future state,—how you were to live that unknown world,—and you might wish to believe it. What could make you believe it? I can conceive of but one thing,—*a miracle*. If he came from an earthly monarch, you would demand his credentials,—the signet ring, or the sign manual. The chosen seal of the Almighty Monarch is *miracle!—Dewey*.

SERIOUSNESS OF UNITARIAN VIEWS.

It is one of the sorest trials which the friends and promoters of a liberal theology are called to undergo, that they are sometimes thought to favor levity in matters of faith, and looseness in matters of practice, while they themselves are conscious of entertaining and inculcating entire seriousness and strictness in both. It is true that they who know us, and know our theology, know that we are serious. But there are so many who are properly acquainted neither with us nor our theology, and ignorance so necessarily implies a want of justice and discrimination, that we must expect to be misunderstood by those who are without, till knowledge becomes more thorough and more widely extended.

We are serious, in the first place, in rejecting those irrational doctrines which have so long assumed to themselves the titles of peculiar, essential, orthodox. We reject them because we believe them to be the exact contrary to this; because we believe them to have no foundation in the gospel, and no good influence of themselves. We renounce them as not Christian, as not rational, as not beneficial. The Christianity which remains after these are gone, is called by those who retain what we reject, cold, bare and lifeless;—we say that it is risen from the dead, freed from its death bandages and grave clothes, restored to its pristine vitality and health. In disencumbering our religion from what we believe to be its corruptions, we are actuated only by a serious and earnest love for the religion itself, and a serious and earnest regard for the welfare of our brethren, which we believe this religion is intended and calculated most effectually to promote.

We are serious, also, in our opinions as to the person and nature of Christ. Because we do not believe that Jesus of Nazareth, whom we acknowledge as our Savior and Master, is one and the same being with Almighty God, we are charged with digging up the very foundations of the Christian faith. This charge is so common, and we are so accustomed to it, that we do not ourselves often stop to consider what a wonderful one it is. But it is a very wonderful one. We shall not enter, however, into the controversy which it involves, because, though we certainly never mean to shrink from it, this is not the time for so long a discussion as would be necessary. We will only say, in defence of our seriousness and sobriety on this subject, that we do not believe Christ to be the Supreme Being, because we cannot see that the Scriptures require such a belief, and because it is our conviction that Jesus Christ himself, and God himself absolutely forbid it. We entirely disavow any design to rob the Savior of his glory. Most gratefully and joyfully do we render to him all the glory which belongs to the Son of God and the Redeemer of men; and we cannot justly be said to rob him of that, which, according to our sincere belief, he not only does not claim, but expressly disclaims. We believe in one only God, the self-existent Creator, and worship him alone; we revere, we love his Son Jesus Christ, and would observe his precepts, and enjoin others to observe them, as the word of God, and the way to God. If this faith is not serious, we are not yet acquainted with the signification of that term.

It would be easy to show, with regard to some other supposed doctrines of Christianity, that our views of them are serious, entertained in conformity with the Scriptures, and with a true concern for the moral and spiritual improvement of our fellow men. But we must hasten to a consideration of some topics of a more general character, in order to show the seriousness of our sentiments and principles on the whole subject of religion.

The single word, *life*, includes within its meaning much doctrine, and may serve as a test of moral opinions. What then do we think of life, of human, mortal life? We certainly do not look upon it as a sporting time which may be wasted in the pursuit of amusements and trifles, or a grieving time which may be consumed in sadness and tears, but as a season of mental and moral advancement, of usefulness, of discipline, of preparation for a future state. We believe that of this our life God is the giver and upholder; that it is passed under his all-searching and perpetual sight; that he beholds what is good in us with complacency, and what is weak with pity, and what is evil with disapprobation, and that he will reward the first, and assist the second, and punish the last.

Like others, we are to die. With the faith which we entertain, this knowledge cannot make us gloomy, but we cannot be, in the view of so certain and momentous an event, reckless or heedless, or teach others to be so. We regard death as a change, a solemn one; and a change for which the manner of our life, its duty and its piety, ought to make us at all times ready.

After death comes the judgment. Are we not to be judged? We believe that we are, and that we must render an account, and take the consequences of every action and every thought of our lives. Believing this, is it probable, is it possible that we can intentionally undervalue God's word, dishonor his Son, and trifle with his commandments, when we believe that we are soon to be summoned to our account before his judgment seat? Are we to be suspected of playing the fool and the madman at this astonishing rate? No; if our creed contained but this one article; if all that we believed, was, that we were to be judged by an Almighty and Holy God, according to the deeds done in the body, that single article ought to be sufficient to secure us against the charge of a want of seriousness.

DEATH OF CHRIST—ITS MORAL USES.

There are five different ways in which our Savior, by dying as he did, exerted a great moral influence, a power destructive of sin, which could not have been exerted under any other conditions.

1. The death of Jesus destroys the power of sin by furnishing a new and wonderful expression of the benevolence of God. A firm faith in the divine existence and government is universally acknowledged to be at the foundation of all religion in the soul of man. Numerous and beautiful as are the evidences of the Divine Presence and perfections, the simple fact of the death of Jesus Christ, when considered under all its circumstances, is the great phenomenon in the history of the divine administration, that gives us an impression of God's love, which we could receive from no other quarter. I cannot conceive of a stronger evidence of the tender concern of the Creator for his creatures. It is true, the proofs of the divine love are heaped up around me in measureless abundance, and every day and hour my debt of gratitude swells beyond all my powers of calculation. But then in the ordinary providence of God, there is a mechanical regularity and an indiscrimnate profusion, which weaken at the same time that they ought to increase the sentiment of gratitude. But when I turn to the Cross and consider what costly blood God permitted to be poured out there for our sakes amidst agonies the most excruciation, when I think that the purest being that ever trod this earth, one, who realized in himself excellence which before he exhibited it no human imagination could have conceived and to whose character every age whether sceptical or believing has given its unqualified admiration, was permitted to suffer and die under every aggravating circumstance for the sake of men ungrateful and unworthy, that their hearts might be touched, the Cross, that horrible instrument of death, becomes to me a symbol of love the most expressive. As God is infinitely benevolent, nothing can be so abhorrent to his nature as the infliction of pain, the existence of misery among his creatures. If then a being so exalted as Jesus Christ is permitted to suffer most severely, the end for which this is allowed must be precious in the sight of God. What more affecting manifestation of God's concern for his creatures could we have? Herein is the love of God towards us made manifest with exceeding power, in that, while we were yet sinners, Christ, *Christ* the anointed, the Spotless—the Beloved, died for us. Does our faith in God, impeded by the mysteries of life, begin to falter? We may join in the thrilling triumph of the apostle. 'He who spared not his own son but delivered him up for us all—how shall he not with him also freely give us all things?' After such an instance of his love what is there that God will not do for us? 'I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, in Christ Jesus our Lord.'

Since the death of Jesus gives us such a peculiar sense of the Divine Love, it animates and strengthens our love toward God. As this sentiment grows within us, the dominion of sin is abridged. We fly to obey him whom we love. In the contest with temptation, we come off conquerors *through Him who loveth us*.

2. The death of Christ, as the highest evidence he could furnish of his own love, is fraught with moral power. There is nothing moves man so deeply as kindness. Love evinced by another will soften the heart when every thing else has failed. It was to this power of his death that our Lord referred in that declaration which has already been quoted: '*If I be lifted up I will draw all men unto me.*' A stronger proof of love could not have been given. There is every thing to enhance its moral effect. The death which our Savior suffered was deeply disgraceful, and accompanied with indescribable circumstances of pain. It was a death too, continually foreseen by him, and the foresight of suffering could not, as we well know, have diminished the approaching agony. An evil that comes upon us unexpectedly we may bear well and think lightly of. But one that is foreseen accumulates horrors, the longer it is contemplated. Again, Jesus Christ was in the flower of his age, and he not only abjured every earthly prospect, but he gave up his life and submitted to every variety of indignity and suffering. We are apt to regard him as a mere instrument of God. But it was willingly and of his own accord that he endured what he did. *He laid down his life of himself*. And this was the reason why God loved him, and why he should receive our warmest love. He understood the work that was given him to do. He saw that the salvation of the world from sin required a deliverer, who must save it by suffering for it. He sacrificed himself cheerfully in this great cause, and was actuated and supported by the sublimest and most generous purpose that the soul of man could entertain.

3. In the third place, the cross of Christ is replete with spiritual energy, inasmuch as it sets forth a sublime instance and example of spiritual perfection. Amid all the ignominy, and pain, and horror of that closing scene, a light shines far more glorious than that before which the amazed Apostles bowed themselves, upon the mount of transfiguration. There was a majesty, the majesty of simplicity and innocence in the suffering 'man of Nazareth,' that the cruel devices of scorn could not hide, nor pervert. There is a glory in the dignified silence which he preserved upon his arraignment, that no words could have, even for him. When he speaks, you perceive the calm consciousness of being born, of having lived, of suffering, and dying for a great object. Upon his trial before the Roman governor, he did indeed prove himself a king, but his power was not like his before whom he stood as a criminal. What feminine meekness, and what manly courage! The mortal agony could not stifle his unparalleled generosity of feeling. The love of a son glowed in that bosom and yearned towards the mother that bare him. And bleeding and fainting, he spends his last breath in accents of mercy and forgiveness. The cross was an instrument of death to Jesus, but to us of life, spiritual, never-dying life. For who can gaze upon that touching pattern of submission and love which it exhibits, and not feel as if a divine strength were imparted to him to break away from the fetters of sin, and to follow in the race of glory! In looking unto Jesus, who suffered and died for us, exemplifying all righteousness, our hearts grow warm, and bad passion is vanquished and buried at the foot of the cross.

4. The moral effect of our Savior's death may be seen in the evidences it furnishes to the divine authority with which he professed to speak. That a man should be willing to die in attestation of the truth of what he has said, is not, to be sure, of itself conclusive evidence that his declarations are true. But if Jesus Christ had not suffered and died in the violent manner he did, whatever else he might have done, the argument for Christianity would not have been as perfect as it now is. Had he failed to give every proof possible of his own entire conviction of the truth of what he taught, the evidence would not have been complete. It was necessary to such a perfect array of proof, as we should expect to accompany a divine revelation, that his own faith in what he asserted, should be fully proved. And had he not suffered a violent death, the most certain of all tests of sincerity would have been wanting. The argument for Christianity would not have had all possible completeness. As the death of Christ helps to establish Christianity, so it gives force to all its declarations, precepts, and promises, and of course tends to destroy the power of sin.

5. To these four modes in which the moral use of our Lord's death is displayed, a fifth may be added, perhaps superior in importance to any of the others. If he had not died at all, he could not have risen from the dead; and, in that case, his religion, supposing it could have been established in the world, would have been less efficacious than it now is, in proportion as it would have wanted the additional evidence of its divinity, which the miracle of his resurrection has given to it. This is a consideration of great moment. And as to the manner of his death, if it had been natural and private, it is not easy to see how his resurrection could have been proved to be real; how the suspicion that he had not really been dead, could have been met and laid. As it was, he died by violence, and in public. These were most important circumstances. The manner of his death was incompatible with the suspicion of any vitality remaining. It is remarkable that our Savior most frequently alludes to his own death, in close connection with his resurrection. Upon three several occasions, the Jews asked him to give them a sign that he was the Messiah. And it appears that they expected whenever the Messiah should come, that he would give them some peculiar token, which should leave it without doubt that he was the expected Deliverer. The only sign which our Savior said should be given them was his own death and resurrection. Here was the great proof that he came from God. Now had his death been of a different kind, it is not easy to see how the evidence of his resurrection could have been so satisfactory. In a word, Jesus died that he *might* rise again, and so give the strongest possible proof that he was what he had all along delared himself to be God's special messenger to our race; and the *manner* of his death was such as to preclude all doubt as to the *fact* of it. The sufferings of our Lord, thus intimately connected with our hopes of immortality, disclose their moral use and importance.

Enough has been said in elucidation of this part of our subject. We have endeavored to give what we believe to be the true scripture doctrine with regard to the death of Jesus Christ. It is a doctrine perfectly simple and intelligible, and in every point consistent with the benevolence of God. Those who have been accustomed from their childhood to regard the death of our great Master in a different light, may find it difficult to understand us and to perceive how well the views we have now unfolded harmonize with the language of Scripture. We pray every candid man, into whose hands these pages may fall, and who feels that there is difficulty in the subject, to weigh well what we have said, and see whether any other views of the same doctrine are less encumbered with difficulties than ours.—*Furness*.

ANOTHER WORD ON MIRACLES.

When I consider God's paternal and moral relation to mankind, and his interest in their progress; when I consider how accordant it is with his character that he should make himself known to them by methods most fitted to awaken the mind and heart to his goodness; when I consider the need we have of illumination in regard to the future life more distinct and full than the creation affords; when I consider the constitution and condition of man, his free agency, and the corruption into which he had fallen; when I consider how little benefit a being so depraved was likely to derive from an order of nature to which he had grown familiar, and how plainly the mind is fitted to be quickened by miraculous interposition;—I say, when I take all these things into view, I see, as I think, a foundation in nature for supernatural light and aid, and I discern in a miraculous revelation, such as Christianity, a provision suited at once to the frame and wants of the human soul, and to the perfections of its Author.—*Channing*.

BOTH RIGHT—BOTH WRONG.

It is very easy, indeed, it requires little sense, and still less good feeling, for a man to take up some fragment of the truth, and to say, 'here it is, I have found the truth, all who do not acknowledge this to be the whole truth, are heretics and children of perdition.' And it is very easy for another man to take up another fragment and to do the same things in turn. But it would be far better for all to put their fragments together, and try to build up the entire edifice upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom the building fitly framed together groweth unto an holy temple in the Lord.

It is written, that in the days of chivalry, when mail-clad knights went forth in quest of adventures, two knights drew near each other at a place, where a beautiful shield was hung on the branch of a tree. The two warriors arrived at the same time on opposite sides of the shield, and courteously saluted each other, and entered into conversation.

'What a beautiful shield!' said the first.

'How it gleams in the sunshine!' said the second.

'How bright the silver is,' said the first.

'Silver,' said the other, 'it is gold. Do you mean to jest?'

'I mean to say the shield is silver,' said the first, 'do you intend to contradict me?'

'You lie, Sir Knight!' said the second. 'The shield is gold, and I will prove it to be such upon your false head.'

'Come on,' said the other, 'and let us see, whether the God of battles will take the liar's part.'

And so the two knights put their lances in rest, and were rushing at each other; when an old man with hoary head and placid brow, came out of the wood, and put himself between the combatants.

'My children!' said he, 'How is this?' were you not just now friends? Whence then these angry looks?'

'He gave me the lie,' said the first knight, 'he says this shield is gold.'

'He lies,' said the second, 'he declared the shield to be silver. Look, reverend father, and judge between us two.'

The old man drew near, and looking on one side found silver there, and on the other side and found it gold.

'Children!' said he, 'you are both right and both wrong. The shield is both silver *and* gold. Always look at both sides, before you judge a matter.'

The two knights, abashed, put up their arms, and forgot their animosities, as they clasped hand in hand.

Would Christians learn the moral of this story, many an angry word and perplexed feeling would be spared. And need they wait for a mediator? the Savior is such a mediator. In him all parts of truth are joined in harmonious union.—*S. Osgood*.

[From the Young Maiden. By Rev. A. B. Muzzey.]

THE SOLACE OF WOMAN.

Our afflictions, it has been well said, never leave us as they found us. We are always either hardened or improved, by the discipline of Providence. The question then with woman, what use she is making of her trials, is one of the deepest concern. She has peculiar griefs; whence can she gain strength to endure them?

Woman needs every support that God has placed within her reach. She requires, first, Mental Culture. This will give her strength of mind, power to discern the true relations of our nature. A narrow mind cannot comprehend the great scheme of Providence. If it submit to his will, there is still much blindness in the act. A fuller trust would come from enlarged conceptions of duty and life. She who enjoys reading, can beguile many a sad hour, by a useful volume. How many are prostrated by domestic afflictions, for the want of that mental discipline, by which they might fix the eye of faith steadily on Heaven. The grave absorbs their thoughts; they want energy to turn from the body, and contemplate the sainted spirit.

Woman needs a moral developement, corresponding to the demands of her peculiar temperament and dispositions. Her sensitive frame, unless accompanied by great self-control, will betray her into errors, which, added to the thorns that ever beset the path of human life, will cause her continual uneasiness and pain. Let fancy be the guiding faculty of her nature, and in what sins must she inevitably be involved. Its aerial lights will bear her above the beaten, common-sense, road of duty, and make her the prey of a fatal instability and its attendant mortifications, follies, and sorrows. Her acute feelings, and tender affections need a moral counterpoise. The sudden sickness of the loved will else overwhelm her, and unfit her for the service she owes them. In this world of casualties, if her heart be not braced by the power of good judgment, she will yield to disaster and grief, with a hopeless inefficiency. Her virtues must be the result of reflection, inherent, and not incidental. There must be a Christian dignity, a calm repose, that beautiful balance of character, in which keen sensibility is sustained by a patient and firm self-possession. So fortified, let her add one grace more, and

'The arched roof, * * * * * *
By its own weight, stands steadfast and immoveable.'

We may not omit, in this connection, the influence of Friendship, as a soother of woman's sorrows. Always susceptible of sympathy, and alive to the voices of kindred spirits, in her trials she feels their indispensable necessity. How are her affections knit to each relative, by adversiiy, disappointment and death. In bereavement a family build, as it were, a single monument, each placing its tribute in the mournful structure. They lean on one another, and, thanks be to God, next to his own strong arm, there is none so dear in our grief, as that of a friend. Thanks for human love.

'When cold storms
Rack the worn cordage of the heart, it breathes
A healing essence, and a strength'ning charm,
Next to the hope of heaven.'

'The hope of heaven,' the prospects and supports of Religion, deep piety, these I name last, because they are the greatest, indeed, the only effectual solace, for the trials of woman. 'Those wells of feeling,' says a female writer, 'hidden in the soul, upon whose surface the slightest smile of affection falls, like sunlight, but whose very depths are stirred by the breath of unkindness, are too often unvisited by the kindly influence of kindred sympathies, and go wearing their own channels deeper, in silence and in secrecy, and in infinite bitterness,—undermining health, happiness, the joy of life, and making existence one succession of burden-bearing days. It is in this species of blight, that that merciful and compassionate faith, whose words are, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest,' becomes a refuge and a consolation.' Woman may trust to other lights, in the darkness of sorrow; but they will prove transient, the meteors of midnight. It is the Sun of righteousness alone, which can shed true peace on her troubled spirit. Jesus Christ was a

'man of sorrows, and acquainted with grief.' He only can present to her, unfailing sources of consolation. She must follow him, and with him, 'glory in pursuing a path of steep ascent.'

Let her set to her seal, that Religion, however received by man, is a *gift* which she can never, with impunity, decline. When piety presents its claims to the sterner sex, they raise doubts, and questionings, and comparisons with other goods. But woman may not hesitate for a moment. So does instinct teach us the fitness of female piety, that even the irreligious of our sex expect, and require, it in her.

I cannot but feel that the discipline of her trials was intended by Providence, to impress the first and most affecting lesson on her soul. It was designed that her pliant affections should twine round our divine Father, as a pillar of enduring strength. In almost the earliest stage of her life, and onward to its latest hour, she is upheld by a little less than visible presence. Rescued by that Power in peril, enabled to pass through what was once her chief dread, how can she turn her eye off from him? 'God has ever supported and saved me. He will do it in future.' This language is a spontaneous utterance of the true woman. Thus like Jesus, is she 'made perfect through sufferings.'

In this manner does religion become, with her, the medium of continual Improvement. Mental culture is one invaluable part of female education. The social graces are a chain of pearls about her neck. But her permanent being consists of a spiritual principle. Unless that be called into action she lives but an ephemeral life. Let her pious capabilities be awakened, let the love of God become her ruling motive, let submission to his high behest, be the joy of her heart, and she enters that path, which conducts, eternally, toward holiness in perfection.

She who has a true reverence for her nature, and who comprehends the powers of her sex, will never rest content with present attainments. She will study, and unfold her intellect, because God hath endowed her with Mind, and his glory calls for her mental progress. Her domestic duties will be discharged in love of Him, who 'setteth the solitary in families.' No event will be lost on her watchful spirit. Each day's cares and trials will nurture in her a new patience, benevolence and active piety. Thus will she build up a character, resting, like the pyramid in the East, on a basis so broad, and of materials so solid and enduring, that the ages cannot move its foundation.

The whole of human virtue may be reduced to speaking the truth always, and doing good to others.—*Æliam.*

CHRISTIAN REGISTER.

BOSTON, JULY 17, 1841.

CHRISTIANITY—TRUTH TAUGHT WITH AUTHORITY.

It is the idea of authority, it seems to us, that gives to Christianity its great value. We can find very good morality, some very sound and wise precepts, some elevated and pure principles for the regulation of life and conduct, in the writings of moral philosophers, ancient and modern. We can gather some idea of God, some pretty just, elevated, guiding and comforting conceptions of the Deity from his works. We find an intimation of immortality and future accountability within us, in the grandeur and ever growing developement of the spiritual faculties, in the strength and depth of our affections, in our yearnings and aspirations after something better than this earth can afford. And we find this intimation supported by the unequal allotments, the uncertain retributions, the evidently imperfect, disciplinary, preparatory character of the present life. But what we want is assurance, confirmation, authority, upon subjects of such deep interest to our happiness and peace. They are subjects about which human reason, in its highest and purest action can only argue, and in relation to which in its most satisfactory efforts, it can only attain to a conjecture, not a demonstration, awaken a hope, not establish a faith. What we want, and what we look for in Christianity is something to satisfy us, that reason has not, on these subjects, misinterpreted the teachings of nature, and been misguided in its action. Because Christianity is a revelation we do look for new truths in it, for things absolutely unheard of, unconceived of before, things about which there had been no thought and no inquiry among men. Neither do we look for any thing entirely different from, much less opposed to that great revelation, that has been uttered by nature from the hour that the morning stars first sang together. What we want, what we ourselves look for in Christianity, is a re-utterance a confirmation of this revelation, an assurance on authority of those truths, of which from nature, we gather only a conjecture and a hope, an authority not to crush, oppress or supersede reason, but to direct, enlighten, guide and satisfy it.

This authority is what we look for in a revelation. It is what we find in Christianity, and if we did not find this, we should find nothing of any great value. If when Christ says, 'I am the resurrection and the life, whosoever liveth and believeth in me shall never die,' when he says, 'In my Father's house are many mansions, I go to prepare a place for you, that where I am there ye may be also,' if in these and many other declarations respecting a future life, he is to be considered as simply uttering the conviction of his own mind upon the immortality of the soul, the result, and simply the result of his own meditation and thought, his words are nothing. Unless he be considered as speaking with authority, as one *sent* of God, to make the declarations, to re-utter and confirm the great hope of the soul, his words are nothing. They bring us no more conviction or certainty than those of Plato.

The same may be said of any other of our Savior's declarations. Take any of his precepts, any of his instructions respecting the character of God, the duty and destiny of man; if we say that in uttering these instructions, he had no authority beyond what the mere annunciation of the truth gives him, we place Jesus on a level with all other moral philosophers and teachers; for this is an authority which they all have possessed so far as they have taught truth. We take from his instructions and from Christianity the character of a *revelation* in the sense in which we commonly use that word. All thought, all knowledge gained, all discovery made by man is in a wide, and we are willing to admit a just sense of the word, a revelation. But in applying the word to religion, we mean something more distinct and definite. We mean something revealed by the express intention and interposition of the Deity, something taught by one, who has not attained to what he teaches simply by thought and study, but has received it direct from a higher source, and been expressly commissioned and appointed to to teach it. And if we give up this idea, it seems to us we give up Christianity, as a revelation; we place it on the ground of natural religion. We may in this case, perhaps, receive and hold and approve all the truth Christ taught, but we hold it simply as truth and not as *Christian truth*, not as truth taught by Christ, by one annointed, commissioned to teach it; commissioned not as all, especially eminently great and gifted minds, may be said and regarded to be, but in an express and peculiar manner commissioned to teach it and giving express and peculiar evidence of such commission. Christian faith implies not only belief in the truths Jesus taught, but in the fact, that he was the Christ, the express and authorized messenger of heaven to teach them; otherwise a large portion of the Pagan and Mohammedan world may be called Christian.

WORCESTER SUNDAY SCHOOL SOCIETY.

We have just received an interesting pamphlet, containing an account of the Meeting of this Society, May 20, 1841, together with its Annual Report which shows that the Sunday schools connected with the Unitarian Societies in one section of Worcester county, are in a highly flourishing condition.

ANNUAL MEETING.

The Society met at the meeting house in Sterling, for business, at 11 o'clock, A. M., Hon. Joseph G Kendall, Vice President, in the chair. The meeting was opened with prayer by Rev. Samuel May.

The following resolution, offered by Rev. Alonzo Hill, was unanimously adopted.

Resolved, that we submissively acknowledge the hand of Providence in the removal of Dr Thayer, late President of the Worcester Sunday School Society. The dignity and urbanity of his manners, his fidelity and impartiality in the discharge of his duties, rendered his intercourse among us pleasant and his services valuable. While, therefore, we deplore his sudden death, we are consoled by the recollection of his virtues, and grateful for his labors.

On motion of Rev Calvin Lincoln, it was unanimously

Resolved, That a copy of the vote just passed be transmitted by the Secretary to the family of the late Dr Thayer.

The Society proceeded to the choice of officers, and Mr Hill of Harvard, Rev. Messrs. Joseph Allen, and Rufus P. Stebbins were appointed by the chair a committee of nomination.

The committee reported the following list of officers.

Hon. JOSEPH G. KENDALL, *President.*
Rev. JOSEPH ALLEN, *Vice President.*
Rev. CAZNEAU PALFREY, *Secretary.*
Hon. NATHANIEL WOOD, Rev. JOSEPH ALLEN, Rev. SAMUEL MAY, } *Reviewing Committee.*
GEORGE W. HAVEN, Esq. Rev. CALVIN LINCOLN, Rev. WASHINGTON GILBERT, } *Publishing Com.*

The above list was voted upon collectively and unanimously adopted.

Some conversation ensued on the character of books suitable for Sunday School Libraries, between Messrs. Allen of Bolton, Allen of Northboro', May, Stebbins and Palfrey.

The Society adjourned at 12 o'clock to partake of refreshments,

The Public Services in the church commenced at 1 o'clock. They were opened with singing, after which prayer was offered by Rev. David Fosdick. The Report was then read.

It appears from the Report that the numbers connected with the Schools, are as follows: Worcester, 200; Fitchburgh, 282; Leicester, 58; Marlboro', 196; Lancaster, 200; Harvard, 67; Sterling, 244; Northboro, 217; Leominster, 363; Bolton, 95; Berlin, 110; Southboro', 125; Grafton, 128;—whole number, 2345.

The Report begins with a paragraph relating to the late Dr Thayer:

'In commencing their Report the Board of Directors would notice the bereaving dispensation of Providence, by which, since the last return of this occasion, this association has been deprived of its revered and beloved President. Our last annual meeting was the last public occasion on which Dr Thayer appeared among his brethren and friends, and he then seemed in the possession of such a degree of health and animation, as to encourage the hope, that we might long continue to be blessed by his presence and counsels. He always took the liveliest interest in the meetings of this association. He was, indeed, one of those who were most actively engaged in its formation, was chairman of the meeting at which it was organized, and has ever since been its President. And he ever showed himself, in all ways, an ardent and firm friend of the cause which we are combined to promote. Though the Sunday School was, in relation to his ministry, a new thing, and was not instituted till his pastoral habits were formed, he early discerned and acknowledged its advantages, and gave to it his sympathy and support. His interest in it remained unabated to the end of his life. Many of us can remember, that in the last conversation we held with him, he spoke much of the formation, in his parish, of a Library for the use of teachers, and expressed his anxiety that its commencement should be made in the most judicious manner. Whilst it is with sentiments of deepest regret that we consider, that the places that have known him on earth shall know him no more, that we shall never again look upon his kind and venerable face, or hear the benignant tones of his voice, or be benefitted by the wisdom of his counsels, we cannot but remember how full of consolation were the circumstances of his decease. His was not a premature departure. He lived to consecrate to the work of his ministry all the vigor of manhood and all the experience of age. He lived to bring up under his influences successive generations of parishioners. He had made full proof of his ministry. He came to his grave 'in a full age, like as a shock of corn cometh in his season.' He died when his mission on earth seemed fulfilled, but ere his natural force was abated. We have lost him for the few remaining years in which, at most, we could have hoped to enjoy him. But how great is his gain. He had fought a good fight; he had finished his course; he had kept the faith; and is gone to receive the crown of righteousness. Let us be thankful that we were permitted to enjoy him so long. Let us rejoice in the mild light of the example he has left us. Let us be quickened by the contemplation of his life and death, to renewed diligence and fidelity in our respective stations. Let us feel the additional responsibility that is laid upon us who remain, when the wise and good and influential are taken from among us.'

With the following brief statement, the Report closes:

'A young lady, one of our most constant and faithful teachers died last summer, after an illness of some six months. Her loss was a grievous one to our Sunday School and to the cause of "pure religion and undefiled" amongst us here. It is a loss we are not likely to cease to feel. With characteristic modesty and desire to avoid notice, it was her request that her death, when announced in the public journals, should be accompanied by no eulogy or obituary notice of any kind. Were it not for this, I should have felt bound before now to record the testimony she gave (it was one of the greatest value) to the power of our simple and scriptural faith, to purify the heart, to hallow the life, to make sickness and pain yield fruitful lessons to those about her, and to deprive death of his power, long before he laid his hand upon her. Rejected from a professed Christian church, because she could no longer subscribe a Calvinistic creed, and refused a testimonial of Christian character solely because she wished to commune with a church of Unitarian christians, she bore these wrongs with patience. Like her Master and Lord, when she suffered she threatened not, but avowed her entire forgiveness of those who had evil entreated her, and committed herself to him that judgeth righteously."

With grateful acknowledgement of the good fruits of the Sunday School which we have been permitted to witness, with a feeling of entire dependence on him who "giveth the increase," with prayer for continued prosperity and success, and with an humble consciousness that we are not to count ourselves to have apprehended, but should continually press toward the mark for the prize of the high calling of God in Christ Jesus, this report is respectfully submitted.'

NEED OF RIGHT ACTION, AS WELL AS CORRECT BELIEF.

Never more than at the present time, was it incumbent on such as call themselves liberal Christians, to be faithful to the high trusts confided to them by Providence. They who hold the truth of Jesus in freedom and love should now listen with unaccustomed candor and seriousness to suggestions regarding the great duty of acting up to the principles they profess. This is an obligation of the first moment always; it is especially so in times like these, when many deceptive lights glimmer on either hand to betray the unsuspecting into wrong courses, when the atmosphere of public opinion is surcharged with impure and dangerous elements, and when the doubtful and wary hesitate to adopt any of the multiplied forms of Christianity, till they see some more favorable exhibition of its principles in practice. To distinguish the superficial and specious from the true and substantial, is an exercise of discrimination to which nothing will so effectually help the mass of our fellow men, as a manifest correspondence between the doctrines of our creed and the excellence of our conduct. We claim to be in possession of the simple, pure, and life-giving faith of the original gospel of our Lord Jesus Christ; we profess to desire nothing so strongly as its prevalence; we would shrink from no toil or sacrifice in so glorious a cause. The case being so, and it being at the same time clear, that in no way can right sentiments in religion be so effectually diffused as by a full practical exhibition of them in the lives of its friends and advocates,—what can be more incumbent on the class of Christians, called Unitarian, than the duty of maintaining a strict consistency between what they believe and say and what they are and do, between the faith they profess and the conduct they exhibit? And here we must suggest, that it is by no means enough for holders of the Unitarian belief to be as good as the members of other sects; they ought to be a great deal better; and so they would be, if they did but act up to their principles. Many, to a considerable degree, do this; these exhibit superior purity, elevation, dignity, and beauty of character. Some, we are sorry to say it, do not thus act up to their principles; their conduct is unworthy of their creed; they dishonor the name they assume; they bring reproach on the cause they profess to espouse. Do any of our readers belong to this number? We hope not; but let them look into their hearts and upon their lives; and then let them answer the question, each for himself, to his conscience and his God.

OXFORD SCHOOL OF THEOLOGY.

In a late number of the CHRISTIAN TEACHER, published at London, we find, in a notice of several controversial tracts, one of which, entitled 'Tradition Unveiled,' is from the pen of Prof. Powell, the following remarks on the 'Oxford Theology' which seem to us worth quoting;

'The Oxford Theology, in our apprehension of it, is not so much an approach to Roman Catholicism, as a revolt from the coarseness and vulgarity of the Evangelical School.' 'This Theology has made some fundamental *admissions*, which coming from the highest authorities in this country, for philology and ecclesiastical research, can now never be withdrawn, and would vainly be refused by any of the less instructed Schools of Orthodoxy. The highest authorities for learning in these countries *have made the acknowledgments*, that the Bible declares not its own inspiration, and teaches no formularies of faith, that the doctrine of the Trinity is not declared there, that the Deity of the Holy Ghost does not appear there, that original Sin is only obscurely alluded to, that the Deity of Jesus is not the teaching of the Gospels, and that the whole tone of the New Testament is not ritual, not Sacramental. This is neither more nor less than an avowal of *Scriptural* Unitarianism; an avowal that *Orthodoxy* is not Scriptural, but Traditional. All these admissions have been made with the view of showing the timid but determined of the Orthodox, that there is no way of that orthodoxy which they prize so much, except by consenting to receive it from the Authority of Tradition. The Unitarians and the Oxford School agree upon certain fundamental Scriptural *facts*; the Unitarians use these facts to establish private judgment and universal liberty of conscience,—the Oxford School uses them to establish Ecclesiastical Authority, and universal submission. There can be no doubt which will finally prevail,—and that the Oxford admissions are an important step towards progress. When we are told by Ecclesiastics themselves that there is no middle way between *subjection to a Church*, and the absolute liberty of individual judgment,—there can be little doubt these are not the times when men will voluntarily take upon their necks the Church yoke. If orthodox Protestantism has no foundation but this,—then as soon as this is seen, and Oxford is striving to make it seen, nothing is left but to become Rational Protestants,—protesting against Church Tyranny of any kind. Oxford has done admirable service to the cause of religious freedom, by demonstrating the absurdity of 'popular Protestantism,'—of men upholding the principle of 'the Bible only'—and yet distinguishing themselves as the '*only* orthodox'—and calling others Heretics who draw their Christianity from 'the Bible only.' If 'the Bible only,' is the standard, how dares any man, says the Oxford Divine, set up a *church* standard; and in addition to this *only* Authority, have *another* Authority *somewhere else*? It is really a puzzling question. We see nothing for it, but that all those resolved to have *dogmatic standards* should give in their allegiance to Oxford or to Rome. There is certainly '*no middle way*,' between admitting every man's right to interpret the Bible for himself, and the abject submission to 'Authoritative Teaching in the Church,' with the uncomfortable feeling, however, that the 'Authority' is *not proved*, is at least as *unsettled*, as any man's private judgment or opinions can be. To be sent for certainty to an uncertain standard, uncertain both in its foundations as an authority, and in its teachings as an oracle, is a mockery, and a cruelty.

We cannot better express our own sentiments than by adopting the free words and thoughts with which Professor Powell closes his able and honest pamphlet.'

'Religion to us *exists* only so far as it is *clearly revealed;* the acknowledgment of this upon its proper evidence is faith; the *suspicion* that there *may be* something beyond, with which we are yet concerned, is the spirit of mysticism.'

'To follow steadfastly what we are *assured* is the truth, and to shun as carefully what we *know* to be sinful, is rational religion:—to grope after what we *imagine may be* acceptable, and to tremble in the dark *lest* every step *should* be wrong, is superstition.'

'And further, if all the complex system of authority be essential to the orthodox faith, may it not well be objected, Is this like any thing which can claim the appellation of the Gospel of Christ? or be received by the simple believer as a charter of grace and immortality? May it not be reasonably objected, In such uncertainty can there be discovered any positive announcement of the divine will? in such perplexity any sure guide to revealed truth? in such mysterious obscurity any thing which can be called a divine revelation at all?'

'In the writings of the New Testament we admit the absence of any *precise literal code* of doctrines or duties: yet we find the real elements of both: not indeed creeds but comprehensive truths; not systematic laws, but practical principles and motives. There is manifest, throughout, a plea of truth, and an appeal to evidence, and consequently an appeal to the *convictions* of all readers; and no authority can force conviction; in its nature, it must be free, or it ceases to be conviction. Thus, though there neither is, nor can be, consistently with the New Testament, any authority to decide what is true doctrine, and what is heresy, or to claim spiritual dominion over *others*, yet as all real faith is grounded on conviction, there does and must exist in every man, fallible as he is, such a power to determine the truth for *himself*; not merely as a right, but as a duty; not merely as a privilege but as an obligation. His own conscientious conviction, imperfect as it *may* be, but *free* as it *must* be, exercised according to the best of the ability given him, whether great or small, thus becomes *sacred* to *him*. It is that by which he must be guided in the most intimate connexion with his own personal responsibility; *not* a responsibility (as has been unintelligibly contended) of the *understanding*, but of the *will*, to preserve the honest use of the understanding. And if the inevitable *varieties* of private judgment be objected, as inconsistent with the *unity* and invariableness of truth,—I reply,—truth is indeed *one* and *invariable*, but it not only may, but must, be seen under *different aspects*, and with *different degrees of clearness* by different minds. To each it is realized, as far as the nature of the case permits, if he seek and receive it honestly to the *best* of his ability; not resting satisfied in any attainment, but continually striving to advance and improve. The measure of that ability, and the light vouchsafed, may be more or less. Christianity looks only to an improvement *proportional* to the means granted; a constantly progressive *advance*. It assures the disciple that increase of grace and light will always be given if properly sought,—that every one has enough given him to profit by,—to judge for *himself*, but not to *judge others*.'—*Tradition Unveiled*, pp. 75—77.

'And this comes from an Oxford Clergyman, and an Oxford Professor! There is no reputation at Oxford higher than that of Professor Powell. There are two things left in no doubt; that Church Uniformity is a practical falsehood: and that the tendency of Authoritative Teaching in the Church is to prepare the way out of the Church for religious Liberty, and Rational Christianity.'

CORRESPONDENCE OF THE A. U. A.

Quincy, Ill., June 15, 1841.

Since I last wrote, I have nothing to communicate excepting the gradual progress our views are making. Our Sabbath school has been increasing, and it does my heart good to see the happy faces of the children on Sunday morning. I usually go in and give them a general lesson. For the two last Sabbaths, our audiences have been larger than at any time since my arrival. This is partly owing to the fact of their having had no service at the Episcopal church during these Sabbaths. On the last Sabbath, our church seemed quite full. The prejudices of the people here against our doctrines are gradually wearing away. The question is asked, occasionally, by some of the 'Straitest sect of our religion'—'How happens it that these Unitarians get along so peaceably, and mind their own business, and seem to enjoy their religion?' And this is a question that they find it difficult to answer upon any other ground than by admitting that the Christian spirit reigns among us. Thus we are seeking to combat error by our lives—to *live down* the opposition to our faith—and this I believe to be the most effectual way, not only of disarming prejudice, but of speeding truth. We want more tracts—for after all these are the most effective preachers in the West.

In the fellowship of the gospel,

Yours truly. G. MOORE.

[From the Western Messenger.]

'THE GOD OF CHRISTIANS.'

'The God of Christians, Father, Son, and Holy Ghost, the Eloihim, the Jehovah'—*Bishop Chase's Address to the Illinois Episcopal Convention, June,* 1839.

We had hoped that Unitarians had *lived-down* the stale slander that they do not worship 'the God of Christians.' It had seemed to us that a better spirit had sprung up in the hearts of our religious brethren, (alas! might we not say enemies?) who differ from us in opinion, as to the nature of God. We had flattered ourselves that the world began to think us Christians, and good practical Christians besides. At the east, the loud-mouthed anathemas of the 'Evangelical' had been hushed, perhaps as much by reason of our growing strength, as of any increase of their charity—and we supposed that we might now, without arrogance, humbly claim for our denomination the Christian name. But it seems that a little of the old leaven of uncharitableness still survives, and that the dignitaries of the Anglo American Church are among those who either ignorantly or maliciously vilify us.

The Right Reverend Prelate who presides with so much ability over the destinies of the infant diocese of Illinois, in a late address to the Convention of that State, took occasion to refer to the Theological School lately founded by him at a place called 'Robin's Nest,' and in the course of his remarks, he stated the purposes for which the Institution had been founded. One of those purposes appears to have been to educate 'persons of all liberal professions in the arts and sciences, provided they be willing to be taught the religion of the God of Christians, Father, Son and Holy Ghost, the Eloihim, the Jehovah.' This is surely a most catholic system of exclusion—the unhappy Unitarian youth of Illinois cannot it seems derive any benefit from this most potential 'Jubilee College' (Phœbus! what a name!) because forsooth they are not willing to be taught the religion of 'the God of Christians, Father, Son and Holy Ghost.' Poor benighted outcasts! they are not worthy to set their unhallowed feet upon the consecrated grounds, 'the large domain,' belonging to the embryo College. We earnestly hope that Cambridge* will not feel bound to retaliate, and exclude from her classic halls those who do not worship the God of Christians, 'one God, even the FATHER.' We should deplore such a measure exceedingly, and we call upon the trustees of that venerable Institution, to keep cool on the occasion.

The ground assumed by the Bishop of Illinois does not evince any great advance of religious liberality. It strikes us that those who so often implore the Almighty to deliver them 'from envy, hatred and malice, and all uncharitableness,' might be expected, at least in their public acts, to give evidence that the solemn prayer so often put up to heaven, is not mere lip-service.

We do not wish to magnify the matter in hand—it is perhaps a very small matter. 'Jubilee College' is certainly nothing remarkable in itself—still less is it of consequence to Unitarians. It is the principle to which we object, and it is to be feared that the system of exclusion and proscription may be carried out in all its forms by the Episcopal Establishment in Illinois.

We respect the Episcopal Church for many things. we honor the Christian spirit manifested by their system of free Baptism. We respect their toleration of open communion—their calm and temperate method of teaching their doctrine—their opposition to wild and fantastical religious excitement—the courteous deportment and learning of their clergy. But while we cheerfully bear witness of their many virtues, we cannot overlook the several points in their system which appear to us objectionable. We dislike that arrogant, self-sufficient spirit which boldly asserts that the Episcopal Church is the only true and Apostolic Church. This savors of the old Romish claim to infallibility, and it does not appear altogether modest in feeble men to make such lofty pretensions. We dislike their aristocratic and arbitrary system of church government, and their exclusiveness in the pulpit. So much we may notice upon the surface of things. Their doctrines we cannot now discuss—but we will observe in passing that a Liturgy which styles 'the God of Christians' 'TRINITY,' a name purely of human invention, and repudiated both by Calvin and Luther, embodies at least one absurdity.

But let us ask, who is 'the God of Christians?' Is He 'the God of Abraham, of Isaac, and of Jacob?' If so, he is one God. Is He the ONE only living and true God?' Then is he one God. Is He 'the God and Father of Jesus Christ?' We worship the same God. Is He, as the Bishop asserts, 'the Eloihim, the Jehovah?' If so, he is, (we had almost said) *peculiarly* one God. For it is in the light presented by these terms that we recognise and reverence the Almighty. Unto us 'the Lord our God is ONE Lord'—the Eloihim, the Jehovah—the same who was taught by the Prophets and revealed by the Savior—the same whom the Jews of old worshipped, and who is still worshipped by the wandering remnant of God's chosen people. If the ancient Hebrews worshipped, a 'Tri-une' God, (O! most unscriptural and senseless word!) is it not rational to suppose that their descendants in a direct line, and who retain the forms of worship and religious belief of their fore-fathers in the most minute particulars, would have preserved at least some *tradition* of a circumstance so all-essential? Yet does there not exist even a tradition of any such fact, and the Jews of the present day worship the same Deity, whom Jesus and the Prophets adored, even the Elohim, the Jehovah. If there be truth in the Bible, such is the God of Christians. The Scriptures do not once declare that he is 'Father, Son, Holy Ghost'—that he is 'Trinity' or 'trinity in unity,' or 'unity in trinity'—and surely we are not authorised to invest our Creator with attributes not taught in Scripture. Away with the doctrine which shall assert that the God of Christians is other than the God revealed in the Gospel. Admitting that the doctrine of the Trinity may be true, still, if we reject it, and worship the God revealed in the Scripture according to our honest understanding, we do emphatically worship 'the God of Christians.' We worship the mighty Being who created all things by the power of his will, we worship the good and merciful Parent who loves and saves us—and of a truth he is the 'God of Christians' whether he be 'Father, Son and Holy Ghost' or the ONE Jehovah.

It surprises us that Unitarians can bear so patiently the reproaches which ignorance and fanaticism so constantly heap upon them. It is not for lack of weapons that they strike not the avenging blow. How readily could the tide of invective be returned? Suppose for example, that we should assert that Trinitarians do not worship the 'God of Christians'—that they worship gods of their own invention, that they are Heathens, Pantheists, Platonists—that they follow the dictation of a Council of the Romish Church, in their views of the Deity—that they worship 'the unknown God,' so shrouded in mystery, so confusedly made up, that they cannot define him, nor prove his existence.—All this, and much more we might say, but we should be unworthy followers of him 'in whom was found no guile,' who, 'when he was reviled, reviled not again,' if we should give utterance to sentiments so unworthy and unchristian.

Why will Christians so far forget the precepts of their master? Why will the ministers of the Cross, who have the means of learning the truth, resort to slander in the hope of dissuading men from investigating or even listening to our tenets? Strange to say, the very denominations who now assail us, are those who have heretofore been branded as heretics and schismatics. 'After the manner which men call heresy, worship I the God of my Fathers,' said St. Paul. Ever thus do we worship—and thus have those who now revile us, worshipped. Every innovation upon the system of belief which grew up and was forced upon the world during the dark ages, has been met with the cry of 'heresy, heresy.' Those who took the first step, were denounced and anathematized by those who held fast the ancient system—while those who made farther advances in religious truth, were assailed and hunted down, not so much by the ancient Church, as by those who had seceded from her. The early reformers, with few exceptions, seem to have supposed that the little light which dawned upon their minds after the lapse of benighted ages, was in truth the great light 'shining unto the perfect day.'—While they combatted the claim to infallibility, set up by the Romish Church, they were pretending to the same fallacy themselves. Thus the Reformer, John Calvin, in the plenitude of his Evangelical zeal and power, caused the death of the Unitarian Reformer, Michael Servetus. Thus in modern times the bitterest persecutors of Unitarians, are the very Protestants who at a former day were visited by the terrible anathemas of the Church of Rome.

We would not have it supposed that we in any way wish to silence our opponents in condemning our actual doctrines. We are more than willing that those doctrines should be assailed with all the force of argument which can be brought against them—for, honestly and fervently believing them to be true, we court investigation, knowing that the truth will bear the light, and gain strength by discussion. God forbid that we should wish to stifle honest opposition. If we err, we wish to have it proved, and we will readily acknowledge our errors. But what we object to and solemnly protest against, in the name of 'the God of Christians,' is the system of misrepresentation and fraud resorted to by our adversaries. While we pity, we must also condemn the paltry artifices devised to injure us. The age in which we live, affords no apology for such conduct—ignorance cannot be pleaded in extenuation of it. Wherever the art of printing is known, books can be obtained, setting forth the nature of our belief.—Some of the advocates of our faith, (thanks be to God!) are not unknown to fame in any part of the civilized world, and their writings are accessible to all who will take the trouble to ask for them. We honestly believe that the men who condemn us unheard, or who after hearing, deliberately misrepresent us, will be held accountable hereafter for such sins, whether of omission or commission. Much may be forgiven the mere worldly controversialist; but he who willfully deceives his brethren in that great controversy which concerns the souls of men—he who would cheat his fellow creatures of the very bread of life, for the sake of a paltry argument, will not be held guiltless by a righteous God. Yet it can be proved that Christians—aye, *Protestant* Christians—are in the constant habit of bearing false witness against us. Do those remember the terms in which the Scripture speaks of 'false accusers?' Do they remember that he only shall abide in the tabernacle of the Lord who 'speaketh the truth in his heart?'—'who back-biteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor?' If these truths be not forgotten, or unheeded, how shall we explain the unceasing vituperation of our most Christian brethren? Can they PROVE that we are Infidels, 'and worse than Infidels,' as they are pleased to assert? Can they *prove* that we deny 'the Lord that bought us?' as they cantingly asseverate? Can they prove these things more clearly than we could prove that they are pagans, pantheists and platonists in disguise? that they 'deny' their Redeemer before men in word and deed? On the contrary, is not the whole current of Unitarian practice inclined toward the strongest faith? Do not the writings of Lardner, Priestley, Channing, and others, present the strongest bulwark of the Christian faith! Have not these and other eminent Unitarians done as much for the defence of Christian truth, as any equal number of Trinitarians? It cannot be denied—and yet these very men are gravely charged with being 'Infidels,' who do not worship 'the God of Christians.'

So long as our doctrines are learnt from our enemies, and the enemies of truth, we may expect to be misunderstood. Let the impartial and unprejudiced drink of the waters of truth at the fountain head, and not descend to the polluted current after its channels have become choked with the filth and garbage gathered in its course. *Come to us*; and we trust that you may find the living waters welling up into everlasting life. Make not our enemies our judges! Swayed by ignorance, prejudice and malice, they can neither understand our views, nor appreciate our motives. We ask your *justice*—your *favor* we do not claim. J. N. B.

Chicago.

* Cambridge University is not a Unitarian Institution nor a Trinitarian one either, though efforts have been frequent to make her so. Students attend at whatever Church of any denomination they choose. May Sectarianism never curse her.

RECENT PUBLICATIONS.

The Present Darkness of God's Providence. By John Brazer, D. D. Boston: H. L. Devereux. 1841.

This good evangelical discourse has just appeared in the 'Monthly Miscellany' for July; it is now before us in a separate form. We subjoin an extract;

'Those very circumstances, of which in our folly and short-sightedness we are willing to complain, are precisely those by which our highest and only permanent happiness is best promoted and secured. God loves us all better than we love ourselves, and therefore consults for that higher welfare, which we in our ignorance and devotion to present objects should otherwise forego. He knows that our spiritual improvement is a greater good than any present success; that spiritual deadness or depravity is a greater evil than any present sorrow; and will not allow us, therefore, to pursue our own wayward paths, uninstructed, unwarned by his gracious admonitions. What parts of life, think you, shall we look back upon with the most pleasure, when life is drawing to a close and we are about to enter into the unseen world? Are they the hours of exultation, success in worldly business, those which have been passed in idleness, in frivolity, in unworthy self-indulgence, or in ostentatious display? Or are they those, in which we have deeply felt our exposure to vicissitude; our solemn accountability to our future Judge; in which pride has been brought low, and the heart wrung with disappointment? Many, I trust, who receive these words have found in a retrospect of their past lives, that what at the time were considered evils, have proved on trial to have been indeed blessings in a sadder form. In this view the administrations of Divine Providence are no longer dark and gloomy, the clouds disperse,

the prospect brightens, and the path of life is radiant with heavenly light. It is no longer a subject of deepest anxiety what the events of life may be, but how we improve by the allotments of Providence, assured that no good effort on our part is lost, and that all things shall work together for our good, if we love and serve our God and meekly follow and earnestly improve the leadings of his guidance.

But if, notwithstanding these explanations, difficulties on this subject yet remain, there is a solution in reserve which will explain them all. 'What I do,' saith our Lord to Peter, 'thou knowest not now, but thou shalt know hereafter.' Yes, the hour is coming, when all the dispensations of God and all his gracious designs in regard to us shall be fully made known, —then what we once tkought severe, he will show us to have been kind,—when what we once thought was the blight of our happiness, shall be seen to have been indeed the germ of ever-blooming, undecaying joy,—when what once seemed to us in this the twilight of our existence insuperable obstacles to our well-being, shall vanish in the light of an everlasting day. Let then our murmurs be stilled. They are resolvable into our ignorance of the ways of God—an ignorance too, appointed in mercy. Let us feel, that it is not for such as we to embrace in all its extent the scheme of God's providence, and that the ability of doing this with our present faculties would involve a deplorable narrowness and imperfection in the scheme itself. Let us be grateful then, that enough is made known to us of some of its parts, to authorize us in believing that the whole is ordered in unspeakable wisdom and in parental love. Despair not then, any whom He hath visited with affliction! God's ways are graciously ordered even to you. You can suffer nothing but what is intended, in his adorable goodness, for your benefit,—nothing but what, could the whole range of your future being be seen by you as it is by Him, you would appoint for yourselves.'

A Discourse on the moral influence of Rail Roads. By L. F. Dimick, Pastor of the North Church, Newburyport, Mass. Boston: Tappan & Dennett. 1841.

The title of this well printed little book is deceptive, nearly the whole of it being devoted to a consideration of the perpetuity and abuses or the Sabbath. On these topics the author has written with clearness and force, and said many things deserving the serious attention of the community. Nearly all that he says directly on the Moral Influence of Rail Roads, we quote;

'The moral influence of Rail-Roads, will be very much as it shall be *made*, by the observance or violation of the law of the Sabbath. If this great method of locomotion, so distinguished that its introduction constitutes a new era in the history of the world, shall be so managed as to manifest due reverence for the God of the universe, and the institutions he has ordained, then its MORAL INFLUENCE, it needs no prophet to foretel, will be good—eminently good. If, on the other hand, this distinguished improvement of the age shall be used in such a manner as to do dishonor to God, and desecrate the institutions of religion which he has given *to men, then its moral influence*, as every one can easily see, must be evil—eminently evil.'

'I will suppose the directors of a Rail-road Company before me. They invite the disquisitions of the pulpit in regard to the *moral influence* of the enterprise in which they are engaged. Gentlemen: You occupy a position of great responsibility both to God and to men. The enterprise with which you stand connected, is among the most splendid the world has witnessed. No man can behold the lengthened train, moving with the speed of the wind, without feeling his bosom swell at this great achievement of human science and skill. And the men who have led the way in bringing these principles into operation, are entitled to praise—which the author of these pages would be the last to withhold. Not only is there great rapidity in travelling; but there is great ease and comfort. The traveller is not crowded, as in the old conveyances, nor suffocated, nor enveloped in dust, nor subjected to numerous other inconveniences, such as the old stage-coach occasioned. The rapidity of movement does not give time for drinking, as was the case in the old conveyances. Consequently there is less of intemperance, and less of profaneness, and less of rudeness, and the whole aspect of the travelling company is one of greater civility and refinement; affording greater facilities for interchange of thought, and the improving influences of social life. These things are of great value. And I wish from my heart, that my tongue had naught to do, but utter praise. But, gentlemen, there is another duty to be performed. It is, so to regulate the affairs of your enterprise as to honor God who is the giver of all. His are the powers of nature, unlocked in the STEAM. His is the SCIENCE which planned, and the SKILL which constructed, your great work. Every thing conspires to call on men for homage to Him who is 'possessor of heaven and earth,' and for honor to all his institutions. And especially as the world makes progress, and the elements of nature are more and more developed, and applied to the use of man, is this claim entitled to regard. Look at the travelling community, and those engaged in conveying them. What an amazing amount of business may be done in six days! And cannot men afford to keep the Sabbath now? When God has disclosed to them a power which adds ten-fold, nay, an hundred-fold, to their facilities, cannot they afford to pause long enough to observe his institutions, and, through them, honor him the all-bountiful Giver? Where is the journey, we might almost ask, which cannot now be accomplished between the opening light which succeeds the Sabbath and the gathering of the evening shades which precedes the ensuing day of rest? Where, then, is the necessity, it may be emphatically demanded, under these circumstances, that God's day be intruded on? Will not Rail-Road Directors, at least, come to the determination, that their great enterprise shall not be conducted so as to promote this Sabbath desecration? Sabbath-breaking in our country will rise or fall very much in proportion to the determination of Rail-Road Directors on this great subject. Do not those Directors, then, hold a position of great responsibility, both to God, and to man? See, gentlemen, what you may do, by resolving that you and yours shall have a Sabbath. And see also what you may do, by resolving that you and yours shall trample on the sacred day.'

COMMON SCHOOL EDUCATION.

Whatever relates to this topic should be deemed by every one a matter of interest and importance, on no account to be neglected. It is to be lamented that the mass of the people are so little alive to the subject, and so backward in availing themselves of the means within their reach for elevating the standard of popular education. At the same, it is gratifying to observe the efforts that not a few are making in this great cause, and to be assured by those who are in the best position for obtaining accurate knowledge on the subject, that there has been of late a very encouraging progress towards that better state of things, as respects our common schools, so much to be desired by every enlightened friend of free institutions and of human happiness. Our readers, we are sure, will thank us for copying the following

ANNUAL REPORT OF THE BOARD OF EDUCATION.

'The Board of Education of this Commonwealth, in discharge of the duty required of them by law, submit this their Annual Report.

The great interests of Education towards which their attention is directed, are not of such a nature as to admit, except under extraordinary circumstances, of marked and sudden changes. The lapse of a single year hardly allows us to expect such a progress as can be distinctly demonstrated in the general condition of the education of our youth, without examination of the particulars of that condition; and it is a just cause of congratulation if, upon such examination, we may be sure that we are making progress, for the immensity of the results aimed at, will amply justify long-continued and patient effort, cheered with the prospect of ultimate success. The Board have the satisfaction of reporting that they cannot doubt that the cause of education has materially advanced during the past year.

The intention of the Legislature to provide for the special education of candidates for the profession of teaching, has been, to a considerable extent, carried into effect. There are now three Normal Schools in operation, under the auspices of the Commonwealth, one located at Lexington, another at Barre, and the third at Bridgewater; the first, under the care of Cyrus Peirce, Esq.; the second, under that of Rev. Samuel P. Newman, and the last, of Colonel Nicholas Tillinghast. In the utility and success of Normal Schools, all who have been acquainted with the course of these institutions, feel an increased confidence.

In these schools, the mode of instruction is skilfully adapted to discipline the faculties of the pupils, to communicate information, and teach them how best to perform the same offices for others. Females only are admitted at Lexington, and none for a term less than one year. Both sexes are taught at Bridgewater and Barre, and received for shorter periods. On this account, there are fewer pupils at the Normal School at Lexington, which commenced on the 3d day of July, 1839. The number of pupils was at first but small, but it has been constantly, though very gradually, increasing. August 11, 1840, the first Academic year closed with twenty-five pupils. The term which has just ended, was closed on the 22d of December last, with thirty four pupils. And the number for the present term, which commenced on the 6th of January instant, will not probably vary materially from the last, though it is somewhat larger, and will probably be further increased. This school has been in operation about eighteen months. The interest and devotion to the purpose for which the institution was established, have been very gratifying during the whole period, and at no time more so than at present. The progress of the pupils generally in those branches of knowledge required to be taught in our schools, has been in the highest degree flattering, and the clearness and exactness of their information will be of great advantage to them in their professional duties hereafter. In the principles and practice of the art of teaching, also, they have made quite as rapid proficiency, as any judicious friend of the system could have anticipated. The model, or experimental school connected with this institution, sustains a high reputation among the people of the vicinity, and has proved to be of essential service in familiarizing the intended teachers with the practical working of the lessons of the Normal School.

Several pupils of this institution have been employed as teachers, since completing their studies there. Their success has been for the most part remarkable, and acknowledged to be such by all who have had opportunities of observing their schools.

The experiment of a special education for the business of teaching, if that can be called an experiment which has been approved by an extensive experience of more than half a century, is satisfactory, so far as its results can yet be judged of, at Lexington; and this school being the oldest of the three established in the Commonwealth, its history is on that account the more important, and has deserved a more particular examination.

The Normal School at Barre commenced in September, 1839, and has continued for four terms. The average number of pupils during the whole period, has been a little more than forty. During the last term there were forty-seven; twenty-six males, and twenty-one females. Of the whole number who have attended thus far, about half have attended for a single term only; most of the remainder have continued for two terms.

The scholars who have left this school, have sustained a high reputation in their profession as teachers. They appear to be decidedly better qualified for their task, both by their thorough acquaintance with the elementary branches of learning, and their familiarity with the principles and practice of the art of teaching, than the majority of those generally employed in the care of schools. Several of them have been eminently successful, and, on the whole, the experiment at Barre has thus far, to say the least, fully met the reasonable expectations of its friends.

The Normal School at Bridgewater commenced on the 10th of September, 1840, and has just entered on its second term. The school opened with twenty-eight pupils, of whom twenty-one were females. At the present term, there are thirty-five scholars, of whom twenty-six are females. The condition of this school is excellent, and there is no reason to doubt that it will be equally efficient with the others in the preparation of teachers to improve and reform the whole Common School education of the Commonwealth.

The Board have reason to be fully satisfied with the manner in which Messrs. Peirce, Newman, and Tillinghast have discharged their arduous and important duties. They have devoted themselves with indefatigable zeal to the work, and were happily fitted to carry it on in the most eligible course.

The publication of the School Library has been continued, and the volumes deserve high commendation. The great State of New York, with a policy no less wise than generous, has appropriated fifty-five thousand dollars a year, to furnish every school district in that State with a library. The same sum is to be added from local taxes, and this appropriation is to continue for five years.

The suggestions of the Secretary's Annual Report, herewith communicated, are recommended to the serious attention of the members of the Legislature.

JOHN DAVIS,
GEO. HULL,
GEO. PUTNAM,
R. RANTOUL, JR.,
CHARLES HUDSON,
WM. G. BATES,
JOHN W. JAMES.'

Boston, Jan. 20, 1841.

IMPORTANT COLONIZATION SOCIETY.

The State of Maryland, always zealous in the work of Colonization, is now taking effective measures to carry on the work with increased vigor. A State Convention has been held to deliberate on the important interests submitted to them by the Managers of their Colonization Society. It assembled in Baltimore on the 3d ult., at 11 o'clock, in the Light street Church. Delegates appeared from *every county* in the State. This shows that an unusual interest is felt on the subject. The Convention was fully organized by the election of John Nelson, of Baltimore, President; and the Rev. John Mines, Otho Scott, John G. Chapman, Dr A. C. Thompson, Gen. Thomas Emory, Gen. Tilghman, Hanson B. Pigman, Wm. H. Tuck, Vice Presidents; and Brantz Mayn, and Hugh D. Evans, Secretaries.

After which the Board of Managers of the State Society, presented to the Convention an address, which was listened to with much interest, and referred to a Committee to report thereon. This Committee reported a series of resolutions, which we regret not being able to lay before our readers at present.

Of the discusions which arose on these resolutions, and of the general benefits of the Convention, the *Baltimore American* remarks:

'The debates yesterday were in the highest degree animated, earnest and able. The sentiments of some of the most intelligent gentlemen of the State, from the several counties, were delivered fully and freely, and were no doubt in accordance with the general tenor of public feeling throughout the commonwealth on the interesting matters before the Convention.

'We may congratulate the friends of Colonization on the results of the free interchange of opinions and views which this Convention has been the means of bringing about. The members of it will return to their respective homes more deeply impressed than ever with the importance of the enterprise—more fully satisfied concerning its feasibility—nay assured of a certainty, that with proper co-operation on the part of the people of Maryland, the success of the undertaking can no longer be doubted.

'One of the most important acts of this Convention was to take measures for the establishment of direct commercial intercourse between this port and Cape Palmas. We may soon expect to see a regular packet, bearing the banner of the young commonwealth on the Western coast of Africa, sailing from our harbor, manned by colonists, and devoted to the exclusive use of trading between the mother country and the infant, yet thriving, settlement in Liberia.

'To the free colored people of our State this practical exhibition of facts long since declared to them, yet unwillingly credited, will come with all the force of reality, and seeing, they will believe that the home prepared for them in the land of their fathers, by their friends in Maryland, is indeed a spot where freedom may be enjoyed in prosperity, and where their condition may be improved immeasurably beyond anything which they can hope for in this country.'—*African Repository.*

TO CORRESPONDENTS.

We have received two communications from unknown correspondents relating to the Rev. Mr Parker and his late sermon, the one encomiastic, the other condemnatory. The former is signed, 'A Christian,' and the latter, 'Sabbath School Teacher.' Both of them contain some statements and allusions, which we are not quite willing to convey to our readers in *anonymous* articles. The pieces shall be inserted in the Register, if the writers will allow their proper names to accompany them.

INTELLIGENCE.

Resignation of Judge Davis.—It appears by the following notice that Hon. Judge Davis has resigned his office as Judge of the District Court of the United States for Massachusetts. Though an event, not of general interest yet, we regard a reference to it, as due to his elevated character, as a citizen, a judge and a Christian.

In the District Court of the United States, on Saturday last, Franklin Dexter, Esq. the District Attorney of the United States, rose in his place and read the following preamble and resolutions.

At a meeting of the Bar of Suffolk, held at the Law Library on the 9th day of July, 1841—

It having been made known to the Bar, that the Hon. John Davis is about to resign the office of Judge of the District Court of the United States, for the District of Massachusetts, and that after Saturday next he will not return to the bench, where he has presided for more than forty years;—it was thereupon unanimously

Resolved, That the Attorney of the United States be requested, in the name of this Bar, to make known to Judge Davis the high sense we all entertain of the importance of his judicial labors, which for so many years have exhibited varied and accurate learning, sound and discriminating judgment, unwearied patience, gentleness of manners, and perfect purity; and that Mr. Attorney be requested to express our heartfelt wishes, that he may find in retirement, that dignified repose, which forms the appropriate close of a long and useful life, and to bid him an affectionate farewell.

Voted, That the foregoing preamble and resolutions be entered upon the Records of the Fraternity of the Suffolk Bar, and a copy thereof be sent to Judge Davis.

The above Preamble and Resolutions having been unanimously passed, the Secretary of the Fraternity was directed to furnish a copy thereof to the District Attorney.

GEO. TYLER BIGELOW,
Sec'y of the Fraternity of Suffolk Bar.

The reading of this was followed by a suitable address from Mr Dexter, and by an appropriate reply from the judge. We regret that our limits do not permit the publication of the whole. We give only the following closing remarks of Mr Dexter.

It is enough for me to say, that the Bar have felt undiminished confidence in the ability and integrity of your administration of the law, and that our filial respect and affection for yourself has constantly increased with your increasing years; and while we acknowledge your right now to seek the repose of private life, we feel that your retirement is, not less than it ever would have been, a loss to the profession and to the public.

I am further instructed, Sir, by the Fraternity to bid you an affectionate farewell, and to express to you their heartfelt wishes that you may find in retirement that dignified repose which forms the appropriate close of a long and useful life. May it be so, sir. May you live long and happily—as long as life shall continue to be a blessing to you; and so long will that this life be a blessing to your friends and to society.

St. Louis.—A correspondent of the Lowell Journal, who dates St. Louis May, 22,—says that in that place with a population of twenty-five or thirty thousand, there are over two hundred and fifty drinking houses. This circumstance is mentioned to enable us to account for the extraordinary accumulation of crime in that city, within a few months past. After referring to the horrible burglary, arson and murder which took place there recently, the writer proceeds to say,—'In addition to these, there are now in jail to be tried at the present session of the Criminal Court for murder, Vanleer for killing an old woman to get possession of the petty sum of $100, a few weeks ago; a German woman for murdering her husband in order to marry another, quite recently; and a Mr Ames, whose trial is progressing while I am writing, for stabbing an Irishman at the race-grounds, on an indictment for murder in the first degree. Here then, you behold a list of *seven* persons to be tried for murder perpetrated within the last six weeks!'

There can be but little doubt that the free use of intoxicating drinks has had a larger influence in the perpetration of these awful crimes.

A Relic.—There was left at our office on Monday, a curious and interesting relic of the Revolutionary War.—It is a large powder horn, found last week two or three feet under ground, in excavating a grave in the burying ground attached to the Lutheran Church in this place.—The horn is of large size, and has engraven on it, very neatly, a number of historical devices, in a singular state of preservation. For instance we find the following:—Ebenezer Gray, his horn, made at Cambridge, 1775. Then immediately under, within a separate border, there is this;—Made by Wm. Hovey, of Mansfield. Besides, there is a map of Boston, Charlestown, Bunker Hill, Roxbury, &c., including the British shipping in the harbor, the several forts on Bunker Hill, and neighborhood of Boston numbered and designated, &c. The whole forming a curious and striking relic of one of the most exciting and important periods in American History. We have no doubt but that this horn was either lost at the battle of Germantown, or was buried with its patriot-owner who perished in that sanguinary struggle.—*Germantown (Penn.) Telegraph.*

Musical Instruction.—Those who desire to cultivate musical talents, and to qualify themselves to become teachers of music, are referred to a notice in to-day's paper of a proposed course of lectures and practical instruction, by Professor Webb and others, under the direction of the Handel and Haydn Society.

[From the New York Journal of Commerce.]

Important Movement in Cuba.—We have been favored with the annexed translation of a memorial from some of the principal inhabitants of the City of the Havana, proprietors of agricultural estates, praying the Captain General of the Island to take prompt and effectual measures for the suppression of the Slave Trade!

The translation, we are told, is a free one, amounting in fact to an abridgement. Yet we are assured the spirit of the original is strictly adhered to.

To his Excellency the President Governor, and Captain General.

The subscribers, inhabitants and proprietors in this City, proprietors also of agricultural estates—availing themselves of the invitation in your proclamation when you assumed the government of the Island—respectfully bring to the notice of your Excellency, a measure, urgently necessary for the present exigencies of Cuba—namely, a prompt, energetic, and irrevocable provision, for the suppression of the traffic in Slaves from Africa.

Your memorialists, intimately acquainted with the true interests of Cuba, and the best mode of securing them, are satisfied that the only means to avert the fury of the storm, which threatens to destroy those interests, is the measure now recommended to your Excellency's superior judgment. The two corporations, the most respectable in the Havana, namely: the illustrious 'Ayuntamento' and the Royal 'Junta de Fomento,' coincide with your memorialists in opinion, and have addressed the Provisional Regency of the Kingdom in accordance therewith.

To the Slave Trade we owe the displeasure with which all powerful England views the increase of our commerce and our agriculture,—and to that trade do we owe her diplomatic hostility.

It is the Slave Trade, which has aroused the feelings of her powerful and numerous abolitionists, and which prompts them, by word and writing,—in books, pamphlets, and newspapers—in private societies, and legislative assemblies—to urge their Government and their Nation, to insist on our performance of our treaty stipulations.

In order to hasten the suppression of this Trade, the British Government has solemnly recognized the Independence of Hayti—exposing us thereby—under present circumstances—to injuries which may be committed with perfect impunity—and which we tremble but to think of, or to imagine.

To the enormities of the Slave Trade do we owe it, that two active agents of the British and Foreign Anti-Slavery Society have openly appeared in Spain, in order to effect, if possible, a general emancipation of our Slaves! We are aware that they have been favorably received in Madrid! They themselves avow this,—and it is confirmed by other circumstances, and thus is a door opened to the most serious calamities.

By the Slave Trade, the number of our natural enemies in the Island is daily increased. By the 'Stranger's Guide for the Havana,' of the present year, they now amount to 660,000 persons of color, or about 60 per cent of the whole population, leaving about 40 per cent only of white persons. In 1775, the colored population numbered no more than about 36 per cent of the whole population, and this result seems to follow inevitably from the existence of this trade. For similar results have been observed elsewhere, and those eminent persons, Humboldt, and De Tocqueville, in reference to Brazil, &c., have given utterance to the most gloomy forebodings relative to the whites of those countries.

The Slave Trade is the principal cause of this surprising phenomenon. The Royal Cedula, of 21st September, 1817, was intended,—by affording peculiar encouragement to the immigration of Europeans—to keep down this alarming disproportion. But the Slave Trade has rendered its intention inoperative and useless. During the five years—1835 to 1839 inclusive—35,203 white persons engaged at the port of Havana, not more than half of whom would probably remain in the Island;—while during the same period, there were landed in the Western department alone, 63,055 negroes from Africa! If such is our present situation, what will it be in a few years, if this Trade be still suffered to exist?

And this, excellent sir, is not all. Let us glance at the communities in our neighborhood. The firmest mind may tremble, as it views our horison. Nine hundred thousand free blacks, East of us in the military Republic of Hayti—their armies strictly disciplined, and holding at their disposal the ample means of Britain for the transportation of this force!! Four hundred thousand on the South of Jamaica. Twelve thousand in the Bahama Archipelago and other islands in our neighborhood,—increased by at least as many more, wrested by capture from our Slavers!

And setting aside the slaves in the French West Indies, now on the eve of emancipation,—let us direct a serious and steadfast gaze to the north.—Look at Florida—the ports of Louisiana—Georgia—the Carolinas, &c., which bring us almost in contact with the Continent, with its three millions of slaves—a number so immense as to strike terror, not in Cuba only, but throughout the whole American confederacy. Should we not begin *this day*, to deliberate and to prepare ourselves, in order to avoid the consequences which may be reasonably anticipated from a situation of affairs so alarming?

This is so urgent, most excellent sir, that though it were certain, as many erroneously believe, namely, that our agriculture would be paralyzed without the aid of negro labor, we ought rather at once to choose poverty and security, than blindly to aim at a rich harvest for a single year, and risk the loss of the succeeding one, together with the soil, machinery, and *every thing*, in one general insurrection of the negroes.

But, fortunately for Cuba and its present inhabitants, as well as the interests of the mother country, this Island has not been condemned by Heaven or the stern law of nature, to the necessity of cultivating its fertile soil by the sweat of African brows. That was the error of a former period. At present, in the central portion of the Island the glorious career of agricultural reform has already begun, under the auspices of a son of our industrious Catalonia. He, however, and all who follow his illustrious example, must expect to struggle for some time with the obstacles which habit, prejudice, bad faith, and above all the deleterious influence of the slave trade, will oppose to them. For in that traffic chiefly, may we look for the origin of all the evils by which we are assailed.

It is for this reason that the memorialists pray your Excellency to take what they have said into consideration Not to offend your Excellency's high intelligence, nor presume to anticicipate what your prudence may dictate, in the disposition of the important matters here referred to, they rest with confidence as to the result, in the judgment of the illustrious chief by whom they are now governed, and for whom is reserved the unfading honor of snatching this precious relic of the Spanish Indies from the precipice whose brink it overlooks.

Syrian Christians.—It will interest the Christian public, to know that information has lately been received by the Government that Dr. Bunsen, the Prussian Minister to the Swiss Confederation, transmitted, some time since, a memoir to his sovereign upon the condition of the Christian population in Syria, urging the necessity of embracing the favorable occasion (presented by the *concert* of the European Powers, including France, in the settlement of the Turco-Egyptian question) of granting them effectual and permanent protection on the part of the great Christian Powers against Mohammedan oppression; and that the King was so forcibly struck with the views presented in this paper, that the circular note to be transmitted to the other four Powers, inviting them to concert with Prussia the means of accomplishing this benevolent purpose. It is stated that Dr. Bunsen has been charged with a special mission to the Court of London on this subject, and we noticed, some time ago, as probably growing out of this, a declaration by Lord Melbourne, in the House of Lords, that the Government of England had under its consideration the propriety of adopting measures for the protection of the Syrian Christians *National Intelligencer.*

Towsend Female Seminary.—The annual examination will occur on Wednesday the 28th inst. Rev. R H neale of Boston will address the 'Literary and Education society' on Tuesday evening preceding the examination. Rev. Mr Caldicot of Roxbury will address the Biblical society on Wednesday at 4 o'clock P. M. Exhibition to commence at 8 o'clock A. M. Friends of the Institution and the public generality, are invited to attend.

The Handel and Haydn Society of Boston in order to meet the wants of the musical public, and more fully to carry out the leading object of the Institution, namely, *a general and practical knowledge of the Art of Music*, have established an annual course of Musical instruction, to be held at the *Melodeon* in Boston, during the sessions of the '*National Musical Association.*'

This course of instruction, designed especially for persons desirous of qualifying themselves to become Teachers of Music will commence on Tuesday 27th August at 10 o'clock A. M. and will be continued for about ten successive days, under professors Geo. J. Webb, J. T. Warner, and H. W. Greatorex, as follows—

1. Daily Lectures on Elementary Instruction in Vocal Music.
2. Lectures on Forming and Training the Voice.
3. Instruction in the several departments of Church Music, including Psalmody, Chanting and Chorus Singing.
4. Instruction in Glee Singing.
5. Instruction in Solo Singing.
6. Lectures on Musical Taste.
7. Daily Lectures on Thorough Bass.
8. Instruction on the Violin, Violincello, Flute &c. by Mr John Ostinelli, and other approved Teachers.
9. Lecture on the Piano-forte.
10 Lecture on the Organ.
11. Lecture on the Use of Musical Instruments.
12. Lecture on the 'Profession of Music,' and 'Music the Language of Feeling,' by Mr T. B. Hayward.
13. Performance of Handel's Oratorio of the 'Messiah,' and Chevalier Newkomm's Oratorio of 'Mount Sinai' with full orchestra of the 'Handel and Haydn Society' to which the members of this class and of the National Musical Convention will have free admission.

Terms.—Tickets to the whole course, except Nos. 7 & 8, $5 00, for a gentleman, with privilege of introducing a lady, and of free admission for future years. For a lady alone $2 50. Extra for No. 7, $2 50.

Tickets at JENKS & PALMER, 131 Washington street, and BRADBURY & SODEN, No 10 School street.

jy 17 3t

BOOK AND PAMPHLET SOCIETY.

The Depository of the Book and Pamphlet Society, is removed to the store of Mr S. G. SIMPKINS, 21 Tremont Row.

Subscribers, Clergymen and others, in want of Tracts for distribution at home or abroad, are invited to call at the Depository as above, where they can be gratuitously supplied.

Donations of Books, Pamphlets or Money, will be gratefully received by the agent of the Depository, for the use of the Society.

MARRIAGES.

In this city, at the Bulfinch Street Church, by Rev Mr Gray, Mr Ephriam Nute Jr., to Miss Lucy Ann Fessenden:—Mr Josiah Livermore, to Miss Elizabeth H. daughter of John R. Bradford, Esq.

In this city, July 8, Mr George Holmes, of Dorchester, to Miss Frances M. Withington, of Roxbury.

July 11, Mr Charles C. Clapp to Miss Mary Ann Blake; Mr Thomas Cummings to Miss Rebecca J. Williston; Mr Claus Holstod to Miss Susannah Barnes.

In Charlestown, Mr J. W. Frothingham, to Miss Mary Angeline, only daughter of Hon. Benj. Thompson.

In South Boston, on Sunday evening, July 11, by Rev. Mr Shackford, Mr Joseph Winsor, Jr., to Miss L. Sophronia, daughter of Noah Brooks, Esq.

In Lancaster, May 13, by Rev Mr Sears, Flavel Case, Esq. of Coventry Ct., to Miss Sally Sawyer, of L.

In New Salem, May 5, by Rev. A. Harding, Mr Hamilton, of Shutesbury, to Miss Sarah Ellis, of New Salem.

In Rowe, June 16, by Rev Mr Stearns, Col. Dwight Hicks, to Miss Chloe Whitney, all of Rowe.

In Barre, June 24, Mr James Hagar of Oakham, to Miss Mary H. Shattuck.

At Deerfield, June 30, by Rev Dr Willard, Col. D. M. Bryant, of Chicopee Falls, to Mrs Isabella H Williams of Deerfield.

DEATHS.

In this city, July 12, Mrs Catharine Amelia, wife of Abraham W. Blanchard, and daughter of the late Benjamin Clark, of New York, 38: Louise Shattuck 6 years.

In Milton, 30th ult., Asaph Churchill, Esq., 76, a graduate at Harvard University, in the class of 1789.

At Matanzas, June 8, 1841, Jonas B. Muzzy, first officer of the ship Claudius, of Boston.

In Northborough, June 22, Mrs Harriet, wife of Amos Cotting, Esq., of Boston, aged 42.

In Barre, June 23d, widow Abagail Rice, aged 89.

In Portsmouth, suddenly, 6th inst., while passing the day at the residence of Samuel Hale, Esq., Mrs Lydia R. wife of Hon. Wm. Hale, of Dover, N. H., 68.

At Cabotville, on the 5th inst. Mrs Lydia W. Dickinson, wife of Mr John H. Dickinson.

CROSBY & CO'S WEEKLY LIST OF NEW BOOKS. Stephen's Splendid Work on Central America. Incidents of Travel in Central America, Chicapas, and Yucatan. By John L. Stephens, Author of 'Incidents of Travel in Egypt &c. &c.' Illustrated by numerous engravings.

Irvings's Memoir of Margaret Davidson. Biography and Poetical. Remains of the late Margaret Miller Davidson. By Washington Irving.

Life and Literary Remains of L. E. L. By Lamson Blanchard.

Selections from Fenelon. New Edition. Edited by Mrs Follen.

The Nestorians; or the Lost Tribes. Containing evidence of their identity &c. &c. By A. Grant, M. D.

The Young Maiden. By Rev. A. B. Muzzey. Author of the 'Young Man's Friend;' Sunday School Guide.' For sale by

WM. CROSBY & CO.
july 17 118 Washington st.

MR ELLIS'S ORATION.—An Oration delivered at Charlestown, Mass., on the 17th of June, 1841, in commemoration of the Battle of Bunker Hill. By George E. Ellis. Just published by

WILLIAM CROSBY & CO.
july 17 118 Washington st.

STEPHENS'S TRAVELS in Central America, Chinpas and Yucatan.

A fresh supply just received and for sale at TICKNOR'S, corner of Washington and School sts. j 17

BOOKS published by SAXTON & PEIRCE, 133 1-2 Washington street.

Two Hundred Pictorial Illustrations of the Bible and Views of the Holy Land. Two volumes now published —over 16,000 copies of the first volume have been sold since December last. Vol. 2 lately issued. Each volume contains 200 engravings.

The Vestry Singing Book; being a collection of the most popular and approved Tunes and Hymns now extant. Designed for social and religious meetings, family devotion, singing schools, &c.

The publishers would state that they have already introduced the work into about twenty societies in the short space of 3 weeks; and that they have recommendations from nearly 100 Clergymen and religious newspapers.—Copies furnished to Clergymen and others for examination.

My Little Singing Book. Designed for the use of Sabbath Schools &c.

Providence illustrated, or Interesting Stories from the German. 2d edition.

Musical Stories and Scraps, containing Lives of Haydn and Mozart, written for the Young.

French's System of Practical Penmanship.

The Temptation; or Henry Thornton. Dedicated to the Bennet street Sabbath School. jy 17

NEW BOOKS, lately published and for sale by LITTLE & BROWN, 112 Washington street.

Robinson's Biblical Researches in Palestine, Mount Sinai and Arabia Petræa—3 vols.
Stephens' Travels in Central America, 2 vols
Young's Chronicles of the Pilgrims, 8vo
Campbell's Life of Petrarch, 8vo
Life and Literary Remains of L. E. L., 2 vols
Downing's Landscape Gardening and Rural Architecture
Edwards' Anatomy and Physiology, 8vo
Macaulay's Miscellanies, 3 vols
New York Historical Collections, new series, vol. 1
Augustinism and Pelagianism, by G. F. Wiggers, translated from the German by Rev. Ralph Emerson, 8vo
Poetical Literature of the West, 1 vol
Washburn's Judicial History of Massachusetts
Coleman's Christian Antiquities, 8vo
Annals of the Poor, by Leigh Richmond
&c &c &c jy 17

THE POWER, WISDOM, AND GOODNESS OF GOD, as displayed in the Animal Creation; showing the remarkable agreement between this department of Nature and Revelation—in a series of Letters. By C. M. Burnett Esq. 8vo.

For sale by CHARLES C. LITTLE & JAMES BROWN, Importers of Foreign Books, 112 Washington Washington street. jy 17

NEW ENGLISH BOOKS.—Jones' Animal Kingdom.—A general outline of the Animal Kingdom and Manual of Comparative Anatomy, by Thomas R. Jones, F. L. S., Professor of Comparative Anatomy in Kings' College, London; Fullerian Professor of Physiology to the Royal Institution of Great Britain, &c., illustrated by 360 engravings.—The Waverley Gallery of the principal Female Characters in Sir Walter Scott's Romances, from original paintings by eminent artists, engraved under the superintendence of Chas. Heath, complete in 1 vol, elegantly bound; just published—Cambridge Prize Poems; a complete collection of such English Poems as have obtained the annual premium instituted in the University of Cambridge, from the year 1750 to the year 1806, a new edition, in 2 vols.—Reports of the Select Farms and Flemish Husbandry, in 1 vol, 8vo.

Just received and for sale at TICKNOR'S, corner of Washington and School streets. july 17

CHANNING'S WORKS.—The Works of Wm. E. Channing, D. D. in 5 vols.

For sale at TICKNOR'S, at the corner of Washington and School streets. juty 17

SARATOGA WATER, or the Invalids at Saratoga, by M. L. North, M. D. resident physician, just published and for sale at TICKNOR'S, corner of Washington and School streets. july 17

ARGUMENT OF JOHN QUINCY ADAMS, before the Supreme Court of the United States, in the case of the U. S. Applicants vs. Clinque and others, Africans, captured in the schooner Amistad, delivered on the 24th of February and 1st of March, 1841, with a review of the case of the Antelope, this day published and for sale at TICKNOR'S, corner of Washington and School streets. july 17

TRAVELLER'S GUIDE.—Mitchell's Traveller's Guide through the United States, containing the principal cities, towns, &c., alphabetically arranged; together with the stage, steamboat, canal, and rail road routes, with the distances in miles from place to place—illustrated by an accurate map of the United States, for sale at TICKNOR'S corner of Washington and School streets. july 17

CIRCULAR POINTED PEN,—Writing Fluid &c. &c. This pen is believed to be the best now in use, containing all the elastic qualities of the quill.

For sale by JOSEPH DOWE 22 Court st.
j 19

STEPHENS'S TRAVELS in Central America. 2 vols. For sale by JOSEPH DOWE, 22 Court st. jy 17

THE FUTURE LIFE. — Contents: Contemplation of Immortality—Recognition and Reunion of Friends —Home and Society of the Blessed—Permanency of the Future State—The Character unchanged by Death, &c. &c. &c. Published by JOSEPH DOWE, 22 Court street. june 6

TO PARENTS AND TEACHERS.—Spiritual Culture, or Thoughts addressed to Parents and Teachers on the Discipline and Culture of Children. By J. P. Greaves. From the London edition.

Published by J. DOWE, 22 Court street. jy17

NEW ENGLISH BOOKS.—Memoirs of Celebrated Women, edited by G. P. R. James, 2 vols, 12mo.

The Plain Speaker; Opinions on Books, Men, and Things, by Leigh Hunt, 2 vols 8vo.

Athenian Letters or the Epistolary Correspondence, by an Agent of the King of Persia, residing at Athens, during the Peloponesian War, 2 vols 4to.

A History of France, with conversations at the end of each Chapter, by Mrs Markham, Author of a History of England, for the use of Young Persons, 5th edition, 2 vols 12mo.

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Lectures on the Criticism and interpretation of the Bible; with two preliminary lectures on Theological Study and Theological arrangement, by Herbert Marsh, D. D., 8vo.

Lectures on Scripture as delivered before the President and Members of the Royal Academy, by John Flaxman, 8vo, plates.

For sale by JAMES MUNROE & CO., 134 Washington street. july 17

NEW STOCK OF BOOTS AND SHOES.—The Subscriber having made an entire change in his stock of Boots and Shoes, is now enabled to offer to the public as fine assortment of Ladies, Gents, Misses, Boys, and Children's Boots and Shoes to be found in the city. Every article received at this establishment is particularly made for the Subscriber. Persons in want of Boots and Shoes will do well to call before purchasing elsewhere as they can depend upon having a first rate article at the lowest market Price. THEO. H. BELL, 155 Washington Street, opposite the Old South Church. j3

VALUABLE FRENCH BOOKS, published by JAMES MUNROE & CO.

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Poppleton and De Gendis Elements of Conversation in English and French, prepared by F. Sales, 12mo 4th ed.

Parisian Linguist; or an easy Method of acquiring a perfect pronunciation of the French Language, without a Master, by an American resident in Paris.

Published at 134 Washington st. july 17

CHINA, GLASS AND CROCKERY WARE. THE Copartnership existing between the Subscribers being about to expire by limitation, they will dispose of their very extensive Stock of CHINA, GLASS AND CROCKERY WARE, at reduced prices: the balance to be closed by auction, of which due notice will be given.

The Stock comprises Rich China Dinner and Dessert Sets, gold and colors—white, and blue and white Iron Stone China do do., some to match Canton China—Gold Band French China, do do.—French China Toilet Sets—English fancy do do., some with foot tubs and slop Jars to match—printed and white Glaze Crockery Ware, do do.—Enamelled China Tea Sets—raised figure do do.—white do do. French and English—China Plates, of every size and description—white China Butter Plates and Drainers,

POETRY.

PRAYER.

'A dark and dreary hour hath cast
Its shadow o'er my path at last,
And suddenly a bright array
Of morning hopes hath passed away;
I cannot check the secret sigh,
And tears will gather in mine eye;
Since grief, privation, pain, are mine,
Oh, would at least I dared repine!'

Peace, wayward spirit! on the wing
Of faith from earth's dark shadow spring!
Yon sunny heaven a refuge hath
From all the ills that throng thy path;
Eyes dimmed with tears may see it not;
Lips taught to murmur at thy lot,
And idly, wildly to complain,
May never—never smile again!

But lift, oh, lift thy spirit up
To him who filled thy bitter cup,
And while absorbed in humble prayer
Thou shalt forget each earthly care;
Think but of Him; He will draw nigh,
And thou shalt feel his pitying eye,
And with a Father's willing ear,
Prayer's lightest accents He will hear.

Devotion like a tide shall roll
In solemn silence o'er thy soul,
And hope and heavenly peace shall rise
Within the heart that humbled lies.
Ay, Peace! such peace as ne'er had birth
From earth, or aught that dwells on earth;
And chastened, meekly shalt thou say,
'Oh, who would murmur, that can pray!' L.

JAIRUS' DAUGHTER.

They have watched her last and quivering breath,
And the maiden's soul hath flown;
They have wrapt her in the robes of death,
And laid her dark and lone.

But the mother casts a look behind
Upon that fallen flower;
Nay, start not,—'t was the passing wind;
Those limbs have lost their power!

And tremble not at that cheek of snow,
Over which the faint light plays;
'T is only the curtain's crimson glow,
Which thus deceives thy gaze.

Didst thou not close that expiring eye,
And feel the soft pulse decay?
And did not thy lips receive the sigh
That bore her soul away?

She lies on her couch, all pale and hushed,
And heeds not thy gentle tread,
And is still as the spring-flower by traveller crush'd,
Which dies on its snowy bed.

Her mother has passed from that lonely room,
And the maid is still and pale,
Her ivory hand is cold as the tomb,
And dark is the stiffened nail.

Her mother retires with folded arms,
And her head is bent in woe,
She shuts her thoughts to joys or harms,
No tear attempts to flow.

But listen! what name salutes her ear?
It comes to a heart of stone—
'Jesus,' she cries, 'has no power here,
My daughter's life has flown!'

He leads the way to that cold white couch,
And bends o'er that senseless form;
She breathes! she breathes! at his hallowed touch
The maiden's hand is warm.

And the fresh blood comes with its roseate hue,
And life spreads quick through her frame,
Her head is raised, and her step is true,
And she murmurs her mother's name.

Charleston, S. C. S. G.

MISCELLANEOUS.

MARGARET DAVIDSON.

This young lady, whose biography has just been prepared by one of the most gifted writers of our country, was the sister of Lucretia Davidson, whose Memoirs have been many years before the public.—The latter died in the 17th year of her age when the subject of the present biography was two and a half years old. The former died a short time since in her 16th year. The interesting circumstances attending the close her life are thus stated.

'My husband and Mrs. H. were both of them anxious that I should retire and get some rest, but I did not feel the want of it, and impressed as I was with the idea that this was the last night she would pass on earth, I could not go to bed. But others saw not the change, and to satisfy them, I went at twelve to my room, which opened into her's. There I sat, listening to every sound. All seemed quiet, I twice opened the door, and Mrs. H. said she slept, and had taken her drink as often as directed, and again urged me to go to bed. A little after two, I put on my night dress, and laid down. Between three and four Mrs. H. came in haste for ether. I pointed to the bottle, and sprang up. She said, I entreat, my dear Mrs. Davidson, that you do not rise; there is no sensible change, only a turn of oppression. She closed the door, and I hastened to rise, when Mrs. H. came again, and said, Margaret has asked for her mother. I flew—she held the bottle of ether in her own hand, and pointed to her breast. I poured it on her head and chest. She revived, 'I am better now,' said she. 'Mother, you tremble, you are cold, put on your clothes.' I stepped to the fire, and threw on a wrapper, when she stretched out both her arms, and exclaimed, 'Mother, take me in your arms.' I raised her, and seating myself on the bed, passed my arms around her waist; her head dropped upon my bosom, and her expressive eyes were raised to mine. That look I shall never forget; it said—'Tell me, mother, is this death?' I answered the appeal as if she had spoken. I laid my hand upon her white brow, a cold dew had gathered there, I spoke, 'Yes my beloved, it is almost finished; you will soon be with Jesus.' She gave one more look, two or three short fluttering breaths, and all was over—her spirit was with its God—not a struggle or groan preceded her departure. Her father came just in time to witness her last breath. For a long half hour, I remained in the same position, with the precious form of my lifeless child upon my bosom. I closed those beautiful eyes with my own hand. I was calm. I felt that I had laid my angel from my own breast, upon the bosom of God. Her father and myself were alone. Her Sabbath commenced in heaven. Ours was opened in deep, deep anguish.'

The following stanzas, which were written on a Sabbath evening a few weeks before her death, show her taste and talent as a writer.

It is autumn, the season of rapid decay,
When the flow'rets of summer are hastening away
From the breath of the wintry blast,
And the buds which oped to the gazer's eye,
And the glowing tints of the gorgeous sky,
And the forests robed in their emerald dye,
With their loveliest blossoms have past.
'Tis eve, and the brilliant sunset hue
Is replaced by a sky of the coldest blue,
Untouched by a floating cloud.
And all nature is silent, calm, and serene,
As though sorrow and suffering never had been
On this beautiful earth abroad.
'Tis a Sabbath eve, and the longing soul
Is charmed by its quiet and gentle controul
From each wayward and wandering thought,
And longs from each meaner affection to move,
And it soareth the troubles of earth above
To bathe in that fountain of light and love,
Whence our purest enjoyments are caught.

The following paragraph concludes an excellent article, in the last number of the North American Review, on the Philosophy of Cousin.

Our examination of the peculiarities of Cousin's speculations has been necessarily brief, but it may convey some idea of the spirit and tendency of his philosophy, and of the points of contrast which it presents with systems previously established. We have criticised his writings with perfect freedom, though with no hostile feeling or preconceived prejudice, but from a sincere desire to do that justice to him, which he has certainly failed to render to one of the greatest names [Locke] in the list of English philosophers. Nothing has been said of the strong national feeling, which has evidently blunted his perception of the defects of the Cartesian philosophy, caused him to treat with the utmost tenderness even his avowed opponents of Condillac's school, and betrayed him into an illiberal and unjust attack upon the principles of Locke. Had his gross misconceptions and unfounded criticism of these principles been confined to his own country, they might well be passed over here without exposure. But there are those among us, who, incapable of judging or too indolent to examine for themselves, have taken up these charges at second hand and repeated them so often and confidently, that a name once almost venerated wherever the English language was known, has become associated in the minds of many with all that is degrading, skeptical, and unsound in philosophical opinion. It would be asking quite too much from such persons, to entreat them to weigh and ponder with caution the shallow and fantastic speculations, which it is intended to substitute for the ostracised philosophy; but in the name of all truth and fairness, let them cease to echo borrowed charges, until they have,—we do not say, examined,—but *read* the writings against which they are directed. We are far, very far, from being indiscriminate admirers of Locke. It would be strange, indeed, if the progress of speculative inquiry since his time had not opened many new fields of research, and corrected many errors, into which he had fallen. But the catholic spirit in which his great work is written, the entire absence of pretension in enunciating his opinions, the wisdom of his practical views, the sagacity and good sense with which the inquiry is conducted, and,—we do not scruple to say it,—the general soundness of his doctrines, are qualities that must insure to him study and respect, as long as the language shall endure. To his example, more than to any other single cause, the healthy and judicious tone of English speculations in philosophy for more than a century is properly to be attributed. He is the proper father of Reid and Stewart with their school, who, we must say, have rendered him but scanty justice, and the proper opposite of Cousin, who has treated him with no justice at all. There are many points in his 'Essay,' which now require to be limited and explained. There are some doctrines, which we would fain cut away altogether. But there remains after all, as we verily believe, a greater body of truths first clearly set forth by him and still unimpeached, than in any other single work on a corresponding subject, that has appeared since the revival of letters.

THE UNANIMOUS DECLARATION OF THE WASHINGTON TEMPERANCE SOCIETY.

When in the course of human events, it becomes necessary for any class of people to dissolve the bands in which they had previously been connected, and to assume among the inhabitants of a Christian land the independent and manly station to which the laws of nature and of nature's God entitle them, a decent respect for the opinions of mankind, as well as a proper regard to their own character, requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident:—that all men are created free and equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights, certain moral and physical laws are established among men, designed for their best good; that whenever any habit or appetite becomes destructive of these ends, it is the right of those concerned to alter or to abolish it, and to establish better habits, laying their foundation on such principles as shall be most likely to effect their safety and happiness. Prudence, perhaps, will dictate that customs long established should not be changed for light and transient causes; and all experience has shown, that mankind are more disposed to suffer while evils are sufferable, than to right themselves by abandoning habits to which they have been attached. But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a tendency to reduce them under absolute despotism, it is their right, it is their duty, to throw off such a yoke, and to provide new guards for their future security. Such has been our patient sufferance, and such is now the necessity which constrains us to alter our former habits, by shaking off the tyranny under which we have been bound. The history of that prince of wretchedness, Alcohol, is a history of repeated injuries and usurpations, all having a direct tendency to establish an absolute tyranny over both mind and body.—To prove this, let facts be submitted to a candid community.

He has utterly overturned and reversed laws the most wholesome and necessary for the public and individual good.

He has restrained our faculties from their proper exercise; nay, he has absolutely suspended their operation, and when so suspended, he has laid some of us prostrate in the ditch.

He has called together carousing assemblies, in places unwholesome, uncomfortable, and distant from the bosom of our families, mainly for the purpose of bringing his victims under his complete control.

He has dissolved the dearest ties of affection, repeatedly, and caused the basest and most degrading associations to be formed.—The mental powers have been almost annihilated; the body remaining, in the mean time, exposed to filth and nakedness without, and tremors and convulsions from within.

He has made our reason and judgment dependent on his will for the tenure of their office, and almost for their very existence.

He has erected a multitude of *offices*, under various deceptive titles, such as 'houses of refreshment,' 'refectories,' 'traveller's homes,' and other kindred appellations occupied by swarms of harpies, to harass us, and eat out our substance.

He has kept among us, at all times, standing jugs, bottles, casks and hosghead of rank poison.

He has affected to render the animal appetites and passions independent of, and superior to, the mental faculties.

He has under various combinations, subjected us to a juridiction foreign to our constitutions, and wholly subversive of our health and comfort,—

For cutting off our intercourse with respectable society;

For imposing the heaviest and most exorbitant taxes upon us, without rendering us any equivalent;

For arraigning us, (for no offence whatever, except unbounded devotion to him) before the bar of a tavern or groggery, and without the shadow of justice, causing liquid fire to be poured down our throats, until some of us were *dead——drunk;*

For transporting us, if not beyond the seas, at least in many instances more than 'half seas over,' under the mask of pretended friendship;

For taking away our characters, abolishing our most valuable privileges, and deranging all the functions of nature.

He has plundered our houses, ravaged our property, burnt our very vitals, and destroyed the happiness of our families.

He is, even at this time, coming with large quantities of foreign allies, the '*choice spirits*' of other lands, to complete the works of death, desolation and tyranny so long carried on, with circumstances of fraud and perfidy scarcely paralleled in the most barbarous ages, and totally unworthy the tolerance of a civilized community.

He has constrained us, 'taken captive at his will,' to array ourselves against our best friends, and to become their worst enemies.

He has excited domestic brawls among us, and has visited our defenceless families with almost unmitigated and unalloyed distress; his known rule of warfare is an undistinguished ruin of all ages, sexes and conditions.

For all these oppressions, we have obtained no redress; but every attempt to free ourselves has been attended only by repeated injury.—A prince whose character is thus marked by every act which could define a tyrant, is totally unfit to bear sway over rational beings.

Nor have we been wanting in attention to Rum and its coadjutors. We have loved them as our own lives—we have on all occasions manifested towards rhem the most devoted attachment—and even with all the evils we have suffered, the severance of the bond was a most severe trial. But having found them utterly deaf to the voice of justice and humanity, we must renounce all connection with them, and hold them, as we hold other destroyers of our peace, *enemies now and forever.*

We, therefore, the members of the Washington Temperance Society, in general meeting assembled, looking to heaven for strength to maintain our integrity, do solemnly publish and declare, that we are, and of right ought to be, *free and independent men.* That we are absolved from all connection with intoxicating drinks, and that our attitude towards them is, and ought to be, *Total Abstinence.* That as freemen, we have full power to act for ourselves, to follow the things which make for peace, pursue honorable occupations, and do all other things which rational and intelligent men may of right do. And for the support of this declaration, with a firm reliance on the help of Divine Providence, we mutually pledge to each other our *lives*, our *fortunes*, (so far as our misfortunes have left us any,) and our *sacred honor.*—*Cong. Observer.*

For the Register and Observer.

APPEAL TO THE FRIENDS OF PEACE.

The death of William Ladd, late President of the American Peace Society, and for years its chief support, has formed a crisis in the cause of peace, which devolves upon its surviving friends responsibilities that can be properly met only by efforts much more vigorous than have yet been made. Our Society at its recent anniversary, directed that 'a special appeal be made for funds to meet this crisis in the cause, and to give it a new and lasting impulse;' and, in discharge of this trust, we would respectfully yet earnestly invite the attention of all our friends to the wants and claims of this great enterprize.

The cause of peace has been more or less before the community for twenty-five years, and accomplished an amount of good greater than could have been expected from the few and feeble means used. The contributions to it in this country have scarcely averaged one thousand dollars a year since its commencement, and have never reached four thousand dollars in any one year; yet with this pittance, though hardly sufficient to keep any enterprise of the kind alive for a day, has this cause won a place among the benevolent operations of the age, and done much to change public sentiment on the subject of peace, and do away the practice of war between Christian nations. We could not hope, with such slender means, to move the mass of minds through the country; still we have the published opinion of Ex-President Adams, that our efforts did actually prevent a war with Mexico, and we could mention several other instances in which war would have been almost inevitable in such a state of public opinion as existed before the commencement of this reform. In little more than twenty years preceding the origin of this cause, Christendom expended for war more than $15,000,000,000, and sacrificed no less than 9,000,000 lives; but during the quarter of a century since the friends of peace began their work, the general peace of the civilized world has been preserved mainly by the blessing of God on the efforts and influences which together constitute the cause of peace.

All this has been done with an amount of means less than in any kindred enterprize. John Howard used to spend in the cause of Prison discipline nearly $10,000 a year from his own purse; the cause of temperance did not venture even to stand without some $20,000 pledged for a fair trial of the experiment; the temperance society of a single State, (New York,) has raised about $40,000 in a year; and even in the anti-slavery cause, probably fifty times as much money and effort have been expended as in the cause of peace.

This neglect of our cause we must attribute mainly to the want of proper information respecting its claims and its wants. Many seem to imagine that the cause needs little or no money, but agencies cannot be supported, and publications issued and scattered through the land, and all our other operations carried on without a large amount of money.

Funds are urgently required for such objects as the following: 1. For our periodical; an instrument quite indispensable, but one which in every reform is a bill of expense. Not one periodical in ten, if one in a hundred, devoted to any reform, supports itself. 2. For tracts, of which we already have stereotype plates for nine; but all of them are nearly out of print for want of funds. 3. For volumes, much needed, especially for the young; but though we have stereotype plates for several, and manuscripts on hand for others, we cannot issue one without more means. 4. For agencies; a department peculiarly important, in which ten or fifteen able, devoted men ought to be forthwith employed; but we have not had for years the means of pledging a support to a single person in our employ. 5. For a variety of other purposes incidental to such an enterprise, but which we shall not here specify.

These objects cannot require less than $20,000 a year. We do not, however, venture to ask or even hope for so large a sum; but will not our friends furnish us some $10,000? Will not the wealthy friends of peace, who give to some objects their hundreds, and even thousands, show the same liberality to this cause? Cannot multitudes make themselves life-members of our Society by a donation of $20,00? Will not congregations do the same for their ministers? How many could give $20, or $10, or $5, or 2, a year. Every friend of peace, not in distressed circumstances, could with perfect ease take our periodical, the Advocate of Peace, at a simple dollar a volume; and if this alone were done by *all* our friends, it would relieve us, and give the cause a new and effective impulse.

We would especially urge congregational collections for this cause as for others. Let every preacher plead its claims on the earliest Sabbath that may be convenient, to immediately take up a contribution to be in part expended, if the donors desire it, in circulating peace tracts among themselves, and the remainder devoted to the general wants of the cause. We invite the special attention of every minister to the suggestion, and would respectfully urge him to do without delay whatever he purposes, in aid of our funds.

The responsibilities of this great, but long neglected cause, now rest with its professed friends through the country. To you we appeal, and ask you to falsify the contemptuous prediction, that the cause of peace would die with Mr Ladd, by rallying at once for its support. We must have something better than good wishes; we cannot sustain the cause without your personal and pecuniary aid. We *must* have them *both*, and that without much delay. We can no longer lean upon him whose unrequited services no money can procure, and whose purse furnished us nearly $2,000 in a single year. Such a loss can be fully made up only by thousands coming zealously to our aid; nor can we bring ourselves to doubt, that our friends will not long suffer such a cause to want what they can together furnish with so much ease.

By order of the Executive Committee,

GEO. C. BECKWITH,
J. P. BLANCHARD,
AMASA WALKER, } *Sub Committee.*

N. B. Donations should be sent to I. K. Whipple, Treasurer of the American Peace Society, No. 9 Cornhill, Boston.

LIBRARY BUILDING AT CAMBRIDGE.

From the appendix to President Quincy's History of Harvard College, we learn a few facts in respect to Gore Hall, the edifice which is now almost completed, and which is intended for the library. It is named in honor of Gov. Gore, by whose benefactions it is built. It was commenced in 1837, and is soon we suppose, to receive the library. In its form and proportions, it is a specimen of the Gothic style of the 14th century. The hard Quincy granite, however, does not admit of the elaborate ornaments which are common to that style. The design of the exterior was taken from King's College chapel, Cambridge, England. In its plan the building forms a Latin cross; the length of the body being 140 feet, and that of the transepts 87 1-2 feet. The principal fronts are South and North; with octagonal towers rising from the ground on each side of the principal entrances, to the height of 83 feet. In the interior are two ranges of columns, ten in each range, which rise from the floor to the ceiling. The open space resembles the nave of a small cathedral, being 112 feet long and 35 feet high. The books are to be placed in the alcoves, which are formed by partitions running from the columns to the walls of the building, somewhat in the form of the chapels in the aisles of many of the Catholic churches. The partitions, which form the alcoves, rise from the floor to the ceiling, 35 feet, and this space is divided by a gallery, which is formed over the whole space outside of the columns, at the height of 12 1-2 feet from the floor. The ascent to the gallery is made by light stair-cases placed outside of the columns.

The utmost precaution has been taken to guard the library from destruction by fire. In every part of the building, wood has been rejected where its place could be supplied by brick, stone or iron, without a great increase of cost in the construction, or inconvenience of some kind in the use. The roof contains no wood whatever, except the laths to which the slates are fastened. The weight of the iron of the roof is not more than half as great as would be required if it were formed of timber. No timber is used in the main floor, which is formed by brick vaults.

The whole number of books in the various libraries, in the year 1840, was as follows:

Theological Library, about		700 vols.
Medical,	" "	1000 "
Law,	" "	6100 "
Public,	" "	39,161 "
Total,		46,961
In the Soc. Libraries of Students,		4,500
Grand Total,		51,461

The library contains some ancient MSS. of considerable value. Among them is a parchment containing 16 sermons of Gregory Nazianzen; and an ancient roll, about a foot in breadth, on which is the book of Esther in Hebrew. The library, also, contains the MSS. papers of Prof. Sewall, of Arthur Lee, and of Prof. Ebeling.

Though the library *looks* large compared with others in our country, yet it is small compared with real wants of scholars among us, or with innumerable collections, public and private in Europe.

SILKS AND SHAWLS.

HENRY PETTES,

IMPORTER *of French and British Goods*, No. 224 Washington street, corner of Summer street, Boston, informs his Friends and the Public that he has received in part, and will receive by the next Havre Packets, and Cunard's line of Royal Mail Steamers, his Spring supply of New and Fashionable Articles.

It is his intention to have at all times a large assortment of the most desirable Goods, and for this end no exertions or expense have been spared.

He assures his patrons that they will always find at his Store, British Goods of the best manufacture, and (immediately upon the arrival of each Packet) the most beautiful articles for sale in Paris.

20 cases SILK GOODS, of beautiful styles, have been manufactured expressly for him, *all from Boiled Silk*, and a large part of them measuring *three-fourths of a yard wide*, viz:—

Gro de Messinas,	Gro de Algers,
Gro de Cypress,	Gro de Afriques,
Double Chain, and	Rich Changeable Silks,
Double Faced Silks,	Wide Plaid Silks,
New styles of Chinie and Shot Silks,	Splendid Figured Silks.

2 Cases extra rich Satin Striped GRO DE MESSINAS and ROYALS, the most elegant article imported for Ladies' Dresses, in Light Drab, Fawn, and Pearl Shades; 1 case Blue Black of the same kind, warranted not to spot.

1 Case super Satin Striped and Figured GRO DE AFRIQUES, in Light Drab and Fawn Shades, and Blue Black.

1 Case distinct Figured GROS NOBLES, in very rare and desirable colors.

The Samples of Colors for all the above Silks were sent from Boston, and are believed to be better suited to the prevailing taste than any selected by a Foreigner.

ARTICLES FOR WEDDING DRESSES. Constantly on hand a variety of Rich White, Plain, Striped and Figured Silks and Satins, Rich White Shawls, White Scarfs, Gloves, Belts, &c. &c.

MOUSSELAINE DE LAINES, of all the new and varied Cashmere styles.

All colors of plain Mousselaine de Laines, one of the most genteel and durable articles for Ladies' Dresses. Every Mousselaine de Laine sold will be warranted all wool.

10 Cases FRENCH PRINTS, from the celebrated Manufactories of GROS ODIER ROMAN & CO. and HARTMAN & FILLS.

Particular attention given to the purchase and sale of a superior description of very soft finished BLACK BOMBAZINES and all other MOURNING ARTICLES.

Purchasers of Prints or Muslins can be sure of obtaining permanent colors and figures of unrivalled beauty. Three cases of them are Mousselaine de Laine Patterns, and rival that elegant article in appearance.

A very large assortment of Fresh Imported PARISIAN SHAWLS, of the following very fashionable descriptions.

Rich CASHMERE, with variegated Borders, and Drab, Fawn, Black, White, Green and Scarlet Grounds.

BLACK NETT SHAWLS.

Plain, Changeable, Brocade, Chinie, and all other new and unique styles of LARGE SILK SHAWLS.

In this advertisement no attempt has been made at an extended enumeration, but simply to notice a few articles differing in style or quality from those usually offered for sale.

Ladies and gentlemen are invited to call and examine one of the finest assortments ever exhibited in this city.

m 13

JENKS & PALMER, Publishers and Booksellers, 131 Washington street, Boston. Furnish Country Traders, Towns, School Committees and teachers on fair terms. J H JENKS.
june 6 G. W. PALMER.

LETTER AND BILLET PAPER.—From $1 to $5 a Ream—Ruled and plain. For sale by JOSEPH DOWE 22 Court st. epistf may 15

JAMES MUNROE & CO.
IMPORTERS OF ENGLISH BOOKS,
134 Washington street.
All orders for English Books promptly executed.
feb 6 istf

CHEAP LETTER PAPER.—A supply of Cheap Paper from $1 to 4$ a Ream. Received by JOSEPH DOWE 22 Court st. istf may 1

STEEL PENS, &c—Levy's fine circular Pens, Moto Wafers, Mordan's Drawing Pencils, Rosewood Bramah Pen Holders, double red and black Pencils, Harrington's Office Pencils, &c. &c. A fine assortment just received, and for sale at TICKNOR'S corner of Washington and School streets. jy 3

BOLINGBROKE.—A fresh supply this day received at TICKNOR'S, corner of Washington and School streets, of the Works of Lord Bolingbroke, with a life, prepared expressly for this edition, containing additional information relative to his personal and public character, selected from the best authorities, in 4 vols. jy 3

VALUABLE.—One copy each of the following works for sale at TICKNOR'S, corner of Washington and School streets: The American State Papers, folio, in 21 vols. Documents, Legislative and Executive, of the United States, from the first session of Congress—Sparks' Diplomatic Correspondence, complete in 19 vols—Commercial Regulations of Foreign Countries with which the United States have intercourse—Congressional Debates, the whole set, in 27 vols. The above are well bound in law sheep and half Russia, and will be sold very low. jy 3

R. E. DIXON, successor to GEO. H. GAY, Dentist Removed to No. 9 Winter Street. july 13

NEW WORKS.—The Holy Voice; a Sermon delivered on Fast Day at West Cambridge, by Norwood Damon.

Parker's Sermon, on the Transient and Permanent in Christianity, delivered at Mr Shackford's ordination at South Boston.

Channing's Works, 5 vols.

Also,—A new Edition of Allen's Questions, first part, to which is added an entire new map of Palestine. This renders the Book very useful to Sunday School Teachers.

BENJAMIN H. GREENE 124 Washington st. j26

CLOTHS AND CASSIMERES.—At the One Price Store, may be obtained Cloths, Cassimeres, Vestings and other Dry Goods, on as good terms as at any other Store. Persons who do not rely on their own judgment in the selection of Goods, are assured that we furnish them at the very lowest prices. We have an excellent assortment of German Cloths, which are of recent importation, of superior quality and colors. Just received, another lot of those very stout Black and Figured Satins, suitable for Vestings.

On hand, a very general assortment of Sheetings and Shirtings, brown and bleached, which we shall sell by the Yard, Piece or Bale, at the Manufacturers' prices.

KIMBALL & PHELPS,
je 26 No. 28 Washington street.

FERDINAND AND ISABELLA in elegant bindings.—The new edition in a variety of styles of beautiful morocco and calf bindings. For sale at TICKNOR'S, corner of Washington and School streets. jy 3

ORNITHOLOGY.—A Manual of Ornithology, of the United States, and Canada, by Thomas Nuttall, A. M., TLS. *Water Birds.*

Nuttall's Ornithology of the United States and Canada, 2d edition, with additions. *Land Birds.*

For sale by S. G. SIMPKINS, 21 Tremont Row. jy 3

PARISIAN LINGUIST.—Parisian Linguist, or an easy method of acquiring a perfect pronunciation of the French Language, without a French Master, intended for Academies and Schools in the United States, and for American Travellers in Europe, by an American resident in Paris. Just published by JAMES MUNROE & CO., 134 Washington street july 3

CAMPBELL'S LIFE OF PETRARCH, &C.—A fresh supply of Campbell's Life of Petrarch, 1 vol.—Macaulay's Miscellanies, 3 vols.—Life and Literary Remains of L. E. L., by Laman Blanchard, 2 vols.—Annals of the Poor, by the Rev. Leigh Richmond, 1 vol.—Augustinism and Pelagianism, by G. F. Wiggers, translated from the German by Rev. Ralph Emerson, 1 vol.—German Selections, by Edwards and Park, 8vo—Jahn's Bilical Archaeology, 8vo.

For sale by LITTLE & BROWN, 112 Washington street. jy 10

GREENWOOD'S HYMNS.

JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. — Portsmouth, Walpole, N. H. — Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn. —Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill. —St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

THE BOOK OF PSALMS.—Received this day, a supply of 'The book of Psalms:' being the authorized version of that part of the Sacred volume.

The above is a beautiful Pocket Edition of the Psalms; and the same as used in the new Unitarian Church in Boston, under the care of Jas. Freeman Clark.

BENJAMIN H. GREENE, 124 Washington, corner of Water Street. je 26.

MR. BURNAP'S LECTURES ON THE SPHERE OF WOMAN.—Lectures on the Sphere and Duties of Woman, and other subjects, by George W. Burnap, Pastor of the First Independent Church of Baltimore, 12mo.

A fresh and large supply this day received by JAMES MUNROE & CO., 134 Washington street. jy 3

DR CHANNING'S WORKS, American edition.—The Works of William E. Channing, D. D., first complete American edition, with an Introduction, 5 vols 12mo.

Just published; for sale by JAMES MUNROE & CO., 134 Washington street. jy 3

COLERIDGE'S FRIEND.—A series of essays to aid in the formation of fixed principles in Politics Morals, and Religion, with literary amusements interspersed: by Samuel Taylor Coleridge. Third Edition, with the Author's last corrections and an appendix and with a synoptical table of the contents of the work. By Henry Nelson Coleridge, Esq., 3 vols. For sale by LITTLE & BROWN, 112, Washington st. jy 3

MARIOTTI'S ITALY.—Italy. General views of its History and Literature, in reference to its present state. By L. Mariotti, 2 vols. Just received and for sale by LITTLE & BROWN 112, Washington st. j3

ŒUVRES COMPLETES DE PLATON, traduites du Grec en Francais, accompagnees d'Arguments philosophiques, de notes Historiques et Philologiques: par Victor Cousin, 13 vols. For sale by LITTLE & BROWN, Importers of Foreign Books, No. 112, Washington street. july 3

DAMON'S SERMON.—A Discourse delivered before the Society of the Rev. David Damon, in West Cambridge, on Friday, May 14th, 1840, the Day of the National Fast, appointed in consequence of the Death of William Henry Harrison, President of the United States, by Norwood Damon.

For sale by CHARLES C. LITTLE & JAMES BROWN, 112 Washington street. july 3

OIL CLOTHS, all widths, suitable for Table Coverings, may be obtained at the One Price Store, No. 28 Washington street.

Just received, another lot of German Painted Floor Cloth, suitable for Entry Carpets, at a very low price. je 26

NEW ENGLISH BOOKS—per Britannia—This day received by LITTLE & BROWN, 112 Washington street.—Arnold's History of Rome, 2 vols—Swift's Works, with Life by Wm. Roscoe, 2 vols—Second Series of Wilkinson's Manners and Customs of the Ancient Egyptians, 2 vols—Cary's Dante, 3 vols—Treatise on the Steam Engine, by J. S. Russel—Suppression of the French Reformation, 1 vol—Wordsworth's Poetical Works, new edition, 6 vols—The Royal Kalendar and Court and City Register for 1841—Treatise on Ship Building, by A. F. B. Creuze—Papers on Iron and Steel by David Mushet—&c. &c. jy 10

PERIODICALS.—WILLIAM CROSBY & CO., 118 Washington street, furnish regularly all the principal Reviews and Magazines published in this country, among which are the following:

The North American Review,	Quarterly,	$5,00
The New York Review,	"	5,00
The Boston Quarterly Review,	"	3,00
The Dial,	"	3,00
Four Foreign Quarterlies,	"	8,00
Blackwood's Magazine,	Monthly	4,00
Bentley's Miscellany,	"	5,00
Knickerbocker Magazine,	"	5,00
Lady's Book,	"	3,00
Ladies' Companion,	"	3,00
Graham's Ladie's and Gentlemen's Mag.	"	3,00
Merry's Museum,	"	3,50
Parley's Magazine,	"	1,00
The Monthly Miscellany,	"	3,00
Christian Examiner,	once in two months,	4,00

Any other works not on this list will be furnished.—City subscribers supplied free of expense.

Clubs or Societies that subscribe for a number, will be entitled to a discount from the above prices.

Orders solicited. jy 10

STEPHENS' CENTRAL AMERICA.—Incidents of Travel in Central America, Chiapas, and Yucatan, by John L. Stephens; 2 vols 8vo, illustrated with numerous engravings.

Just published; for sale by J. MUNROE & CO., 134 Washington street. jy 10

DR. CARPENTER'S SERMONS.—Sermons on Practical Subjects, by the late Lant Carpenter, D. D. 8vo, London.

Fresh supply just received by J. MUNROE & CO., 134 Washington street. jy 10

FURNESS' PRAYERS.—Domestic Worship, by W. H. Furness. A few copies, being balance of the edition, this day received by J. MUNROE & CO., 134 Washington street. jy 10

LIVES OF EMINENT UNITARIANS, vol 1—Lives of Eminent Unitarians; with a Notice of Dissenting Academies; by Rev W. Turner. Vol. 1.

Fresh and large supply this day received by J. MUNROE & CO., 134 Washington street. jy 10

CHRISTIAN EXAMINER, for July—just published.

Contents.

Paley's Natural Theology
Chillingworth
History of the Popes
Hopkins's Address
Mr Adams' Sermon—Injuries done to Christ
Discourses on the Death of President Harrison
Critical Notices

Published by J. MUNROE & CO., 143 Washington street. jy 10

NEW JUVENILE BOOKS.—Jessie Graham: or Friends dear, but Truth dearer—Constance, or the Merchant's Daughter, a tale of our times — The Merchant's Widow, and other tales—Charles Linn; or how to observe the Golden Rule. With other stories.

Just received and for sale by SIMPKINS, 21 Tremont Row. jy 21

NEW TRACT, No. 167.—The Sixteenth Report of the American Unitarian Association, with the proceedings of the Annual Meeting, May 25th, 1841; being Tract 167 of the A. U. A. This day published, by J. MUNROE & CO. jy 10

GREAVES' THOUGHTS ON SPIRITUAL CULTURE.—Spiritual Culture, or Thoughts Addressed to Parents and Teachers, on the Discipline and Instruction of Children, by J. P. Greaves, from the London edition.

Published by JOSEPH DOWE, 22 Court street.

CHRISTIAN REGISTER.

PUBLISHED EVERY SATURDAY MORNING.

BY DAVID REED,
At 19 Water Street, Boston.

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